

THE CONGREGATIONALIST AND CHRISTIAN WORLD

Volume XC

10 June 1905

Number 23

Reorganizing the Home Missionary Society

Including Reports of the Springfield Meeting

The Battle of the Sea of Japan

The Gain of Christian Controversy

Rev. Charles F. Carter

Supporting the Gospel *Rev. Charles E. Jefferson, D.D.*

The Stranger Within Our Gates—a story

Harriet Winton Davis

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My Boy's Baptism—a poem

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The Call of the East

Zill and Polly—a children's story

Sarah E. Tenney

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Christian News from Everywhere

A cyclone has destroyed the mission property of the American Board at Kusale and Ponape in the Caroline Islands.

The latest charge or attack on R. J. Campbell is that he travels on Sunday to and fro between City Temple and Enfield in an automobile.

Sir C. A. Elliott, a former lieutenant-governor of the Bengal Province, writing in the London Times in defense of Christian missions in India, says:

Since I left India in 1895 there have been three lieutenant-governors of Bengal—the late Sir Alexander Mackenzie, the late Sir John Woodburn, and now Sir Andrew Fraser; and not one of us four but has warmly testified, over and over again, to the immense value and success of missionary effort.

Cures Indigestion

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Nature's remedy for obstinate indigestion, nervous dyspepsia, headache and depression.

LOWEST RATES TO DENVER, COLORADO SPRINGS AND PUEBLO AND RETURN VIA NICKEL PLATE ROAD.—Account the Epworth League and Eagles' Conventions. For rates, dates on which tickets are sold, return limits and full information regarding routes, sleepers, etc., write L. P. Burgess, N. E. P. A., Old South Building, Boston, Mass.

NICKEL PLATE ROAD AGAIN OFFERING VERY LOW ROUND-TRIP RATES TO PORTLAND AND OTHER PACIFIC COAST POINTS.—Tickets on sale every day to Portland and return, account the Lewis and Clark Exposition, and on certain days in June, July and August to San Francisco and Los Angeles and return, account of various National Conventions. For full particulars regarding routes, rates, sleepers, etc., write L. P. Burgess, N. E. P. A., Old South Building, Boston, Mass.

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ALL TRAVELING EXPENSES INCLUDED.

Parties under special escort will leave Boston, July 8 and 21, August 12, and September 11, for Summer Tours to

THE YELLOWSTONE NATIONAL PARK, THE WONDERLAND OF AMERICA.

The parties July 8 and August 12 will make the journey from Buffalo to Duval through the GREAT LAKES. From the Park all the parties will continue west to Puget Sound (with opportunity to visit the Lewis and Clark Exposition in Portland), while the return will be over the scenic line of the Canadian Pacific Railway.

Other Tours in connection with the trips through the Park, returning either through Utah and Colorado, or through California and the Grand Cañon of Arizona. Tours to Europe June 13 and 22, July 5 and August 1.

Around the World Tour September 18. Summer Tours to leading Eastern Resorts. Railroad and Steamship Tickets to all points. Send for circular, mentioning trip desired.

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306 Washington Street, next to Old South Church, Boston.

The ninety-sixth annual meeting of the American Board of Commissioners for Foreign Missions will be held in Seattle, Washington, September 14th-18th, 1905.

The executive officers are pleased to announce the completion of arrangements for

The American Board Train

via the following Official Route:—Boston & Albany, New York Central, and Lake Shore & Michigan Southern Railways from Boston to Chicago; Burlington Route (C. B. & Q. Ry.) from Chicago to Minneapolis; the Northern Pacific Railway from Minneapolis to Seattle.

HOW TO JOIN THE SPECIAL TRAIN

There is great interest in the coming annual meeting, and we confidently expect a large attendance. As the accommodations on the Special Train are limited, it is important that those intending to go with us register their names early. The rule of "first come, first served" will be strictly adhered to in assigning Pullman berths, therefore those desiring accommodations on the train should make application to John G. Hosmer, 14 Beacon Street, Boston, Mass., inclosing deposit of \$10, stating plainly space desired, whether half or whole section, or drawing room; also how many in your party, and whether Mr., Mrs., or Miss. All correspondence will be promptly attended to, and further information cheerfully given on request.

SAMUEL B. CAPEN, LL.D., President

G. HENRY WHITCOMB, Chairman Prudential Committee

CORNELIUS H. PATTON, Home Secretary

FRANK H. WIGGIN, Treasurer

Address all communications regarding Special Train to

JOHN G. HOSMER, 14 Beacon Street, Boston, Mass.

All inquiries as to entertainment at Seattle or requests for hotel reservations should be addressed to Everett Smith, Esq., Boston Block, Seattle, Washington.

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TOURS to the YELLOWSTONE PARK

and the Pacific Northwest, returning via the Canadian Rockies July 8 and 21, August 12 and September 11.

TOURS TO EUROPE, June 13 and 22, July 5, and August 1.

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J. F. MASTERS, New England Supt.,
Long Wharf, Boston, Mass.

F. H. ARMSTRONG, G.P.A.,
Kentville, Nova Scotia.

SHORT TOURS TO EASTERN RESORTS.—The announcement is made by the Raymond & Whitcomb Company of the delightful series of summer tours planned for the present season. Forty trips, varying in length from five days to nearly three weeks, have been arranged, and the seeker after a delightful outing must be very exacting who fails to find some trip out of the number to suit his needs. Nearly all the standard resorts that have been included in previous years are to be visited, and there are some new and very attractive tours which have been introduced for the present season. Among these may be noted the popular Muskoka Lakes, northwest of Toronto. There are two fascinating tours through the beautiful Adirondack Mountains, with leisurely sojourns at matchless Lake Placid, and three parties are to visit the Maritime Provinces. A descriptive circular of 128 pages gives full details of these superb trips. It can be obtained free by addressing Raymond & Whitcomb Company, 306 Washington Street, next to the Old South Meeting House.

THE NEW SUMMER RESORT.—The plans of the Sagamore Beach Company, as announced in the two-page advertisement in *The Congregationalist* of May 13, have attracted a good deal of favorable attention. Every day there are visitors going over the property. A number of the readers of *The Congregationalist* are planning to accept the invitation of the company to visit Sagamore Beach on the 17th of June. A considerable proportion of the lots have been taken by people who are permanent residents in near-by towns. It is significant that those who have responded to the advertising matter published by the company and have gone down in advance of the 17th to see the property and select a lot have without exception been thoroughly satisfied and have definitely made their selection. On the last page of this issue is a supplementary announcement of the company, giving particulars as to the arrangements for the 17th and extending an invitation to any interested readers of *The Congregationalist* to join the party.

UP IN VERMONT.—Delightful resorts for those who love life in the country. The genial summer time is here and the vacation question is uppermost in the minds of all who believe in the yearly respite from the cares of business and homekeeping. Persons who are wise will consider the claims of all the various regions which invite the summer visitor and in so doing they cannot fail to become aware of the fact that Vermont offers unequalled inducements to those who love the country, and the out-of-doors life which is becoming so popular. The Central Vermont Railway has issued this year a beautifully illustrated handbook of the delightful summer country reached by the Green Mountains Route. This is something that every family should see before making any definite plans for the summer. It describes the charms of the villages nestling among the green hills, the famous Winooski valley with its comfortable farms, Lake Champlain's picturesque islands and shores and the resorts in the Green Mountains where pure air and magnificent views are yearly attracting thousands from the close and crowded cities. This book is sent for six cents in stamps inclosed to T. M. Hanley, Central Vermont Railway, 360 Washington Street, Boston.

NEW ENGLAND SEACOAST.—Beautiful beyond description. New England's seacoast, the ideal recreation ground during the summer, is preparing to welcome her visitors. In a short while the beautiful North Shore of Massachusetts, including Manchester-by-the-Sea, Marblehead, Clifton, Rockport, Devereux, Gloucester, etc., will be festive resorts, assembling together the foreign ambassadors and Washington diplomats who especially favor this section. Hampton and Rye beaches in New Hampshire, delightful pleasure resorts, in a few weeks will harbor thousands of amusement seekers; York, Kittery and Kennebunk are ready for the cottagers. Old Orchard will appear more smiling than ever this year. Portland, fronting on the handsome Casco Bay, and the delightful islands have donned their summer apparel. North of Portland the shore resorts to Bar Harbor and beyond in New Brunswick are ready for the summer influx. You can scarcely appreciate the beauties of the seacoast without a visit; but there are two publications which will do much to enlighten you. A beautiful portfolio containing twenty-eight half-tone reproductions of seashore views will be mailed by the General Passenger Department, Boston & Maine Railroad, Boston, upon receipt of six cents, and a descriptive booklet entitled, "All Along Shore," will be mailed upon receipt of two cents in stamps.

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THE CONGREGATIONALIST

and Christian World

SUCCESSING

The Recorder founded 1816; The Congregationalist, 1840.
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The Congregationalist does not knowingly admit deceptive or fraudulent advertisements to its columns and only accepts business from reputable firms. It refuses each year thousands of dollars' worth of advertising of a kind which many religious papers are quite willing to accept. But it cannot undertake to investigate the truth of all statements made in its advertising columns, and we must remind our readers that an advertisement in *The Congregationalist* is not an endorsement by *The Congregationalist*. It is good Congregational doctrine that any declaration has only such weight as its inherent truth and reasonableness and the character of those who utter it entitle it to have.

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THE CONGREGATIONALIST

Saturday
10 June 1905

and Christian World

Volume XC
Number 23

Reorganizing Home Missions

When the plan of reorganization adopted by the Congregational Home Missionary Society last week at Springfield is put into full operation, Congregationalists will have one society for carrying on home missions and its field will be our entire nation. It will be composed of constituent bodies—the missionary societies of self-supporting states, and of co-operating bodies—the missionary societies of the states which have not yet come to self-support. All these will be united in a common national work, and will be equitably represented on the governing board. There will be practically one treasury, that is, every contribution will go toward the maintenance of the entire work, and the total amount will be apportioned to the various fields as the judgment of the entire board shall direct. There will not be two appeals to the churches, one for their own state, the other for the far West or South or East, but a single appeal for aid to evangelize the nation by giving the gospel to the regions of our country in greatest need. The changes in the constitution required to give effect to the plan will be before the society for action at its next annual meeting.

The details of this plan of reorganization are fully given elsewhere in this issue. They have been worked out with painstaking study by the committee provided for at the meeting of the society last year. These brethren have per-

formed a service for the denomination not easy to overestimate. They are as thoroughly representative of the denomination as such a committee could well be, living in five states, Missouri, Michigan, Ohio, Connecticut, Massachusetts. Two are pastors in large cities, one a president of a theological seminary, one a banker and one a lawyer. Their report is a thorough piece of work, constructive, statesmanlike, courteous to all concerned, while frankly stating conditions and the reasons why changes are desirable. It inspires one's gratitude and increases his courage to find that competent men were willing to accept so difficult a task and to accomplish it so satisfactorily.

The time was fully ripe for reorganization, and the demand for it imperative. Friction between the national and state societies has been increasing for a good many years. Previous attempts to allay it have met with only indifferent temporary success. The society's debt has been increasing alarmingly, and its work has steadily decreased. These combined discouragements are approaching a climax at a time when foreign immigration is unprecedented, when we are facing new and increasingly difficult problems and when great united effort promises great reward. With the causes—whether real or only apparent—of their want of confidence in the society in process of removal, we feel sure that Congregationalists will give money for home missions

with new enthusiasm and enlarged generosity. We must do it. To fail in doing it now would be to confess a lack of patriotism as well as of Christian faith. Our gifts ought to be doubled this year.

It was natural that the majority of the executive committee of the society should oppose the change. They have been devoted to the society's interest, have venerated the methods handed down from the fathers, and hesitate to commit the work they love to new hands with untried methods. But they will give their hearty support to make these methods successful, and if the anticipations of those who have proposed them shall be fulfilled, none will rejoice more to feel the burden of debt grow lighter than the men who have had the chief responsibility and anxiety during these recent years.

The effects of this reorganization promise to be far-reaching in the direction of unifying all our missionary work. This step is likely in time to remove the greatest obstacles to the co-ordination of all our benevolent societies. Especially does it promise to facilitate the federation of the three denominations now "in affiliation with the united churches." We expect that the report of the committee of five will become a permanent document in the history of Congregationalism, and that its adoption by the Congregational Home Missionary Society will be the beginning of a new period of growth and expansion.

Event and Comment

EXODUS of thousands of youth from our universities, colleges and schools during mid-June gives an opportunity for a multitude of counselors to be heard from pulpit and platform. Much that has to be said year after year is perennial in its pertinency—for instance, it is always in order to warn youth that the world of action is not as kindly or considerate of one's feelings as the world of contemplation and study. This year, however, we venture to predict that more than one sermon will be preached and address given on the civic duties and ethical obligations which present-day conditions make especially clamant on youth. Study of the sermons and addresses of last Sunday indicates that this note is to be struck again and again. It was uttered by Dr. Blanchard to students of the Massachusetts Institute of Technology, and by ex-President Patton of Princeton at Princeton. We also note with interest and satisfaction that Professor Hincks used his opportunity as Commencement

preacher at Andover Seminary, to exalt the place and function of the Christian ministry in society, and to assert its satisfaction of a perpetual want and need of men.

A MILLION immigrants will enter the United States this year, one-third of the total population of the nation when it achieved its independence. Last year out of 812,870 arrivals only about one-eighth were of English speaking races. Nearly one-half were Italian and Jewish. This year thus far the immigration has been greater than in any previous period of the same length. A Christian ministry for these people must be raised up. Christian immigrants must be brought into fraternity with their brethren who are native, and the gospel must be preached to all new comers. It is necessary that men should be educated to be ministers to these foreigners. Young men are to be had. Shall we prepare them to speak in their own tongues to

their own people? There are those who have money who are ready to aid generously in developing Christian forces in our own country, if definite opportunities are presented. No opportunity calls more emphatically than this for prompt response. Secretary Tead of the Education Society put this forcibly before the home missionary meeting at Springfield last week.

OUR HOME benevolent societies as originally organized were composed of individuals either donors or representatives of donors. The argument most commonly urged against a change of organization so that the voting membership of these societies should be chosen by the churches was that givers have the best right and are naturally most interested to secure the most efficient administration. But experience has shown that the old method fails in effectiveness. The voters in the Congregational Home Missionary Society

consist at present of its officers, life members and three or more delegates elected by each state association or conference. The annual meeting last week at Springfield was several times during the public debate spoken of as the greatest crisis in the history of the society. It was called on to adopt or reject a new form of organization which was declared by those who proposed it to be revolutionary. The test vote on the change was 49 in favor to 16 against, 65 in all. Probably a dozen of these voters were officers. It was stated that more than 10,000 life members of the society are living. A large proportion of these are in Massachusetts and Connecticut, within two hours railway ride of Springfield. It is safe to say that less than twoscore of these were present and voting. Here were interests at stake involving millions of dollars, and measures of national importance for evangelizing our country. A more convincing demonstration could hardly be given of the failure under present conditions of the method of government of our benevolent societies as devised by the fathers.

THE INTER-CHURCH Conference on Federation to be held in New York, Nov. 15-20 promises to be one of the most important gatherings of the fall, as it will be the first great delegated conference of representatives of seventeen of the leading Protestant denominations of the country, with an aggregate membership of seventeen million persons. It should be easy for action to be taken by this conference whereby there might come into being a permanent organization similar to the Free Church Council of England and Wales which has done so much to further the cause of a common Christianity in the kingdom and which has bred a unity of spirit among Wesleyans, Presbyterians, Baptists and Independents never known before. We have no such conflict with the State or with a State Church as our English brethren have to fight; but we have problems of race, class, industry and applied ethics to solve, which need the collective wisdom and power of the Protestant hosts of this country. Moreover, the time may come when this Protestant aggregation will be needed to combat an ever-increasing and aggressive Roman Catholicism. This scheme of federation has worked so admirably when tried on a small scale in communities or states that it is most natural that the larger, national movement has come. As executive head the promoters of the conference have recently enlisted Rev. Dr. William H. Roberts, long conspicuous as an organizer in the Presbyterian Church North, and his experience and ability will insure a thoroughly well organized meeting, ample and well planned.

THE REJECTED report of the committee which has been investigating the management of the Equitable Insurance Company demands the attention of the governor of the State of New York and the State Superintendent of Insurance. Its revelations of extravagance of administration, laxity of discipline, failure of directors to direct and president and subordinate officials to conserve the

policy holders' interests is so complete and specific, and its admissions respecting the degree to which Messrs. Hyde and Alexander and other directors have enriched themselves while buying and selling securities for the company from syndicates in which they were represented as private individuals are so frank that it is high time New York State moved. If she does not the superintendents of insurance in other states are likely to. They had planned to ere this, but were persuaded to halt, awaiting the decision of the Equitable directors on the Frick investigating committee's report. Now that the whilom bitter enemies, Messrs. Alexander and Hyde, have joined forces to reject the drastic reforms recommended and refuse to loosen their grasp on a business which they have brought into disrepute—according to the Frick committee, it is clear that justice to the interests of policy holders and to life insurance interests throughout the country calls for stern action by the law. Self-purgation being rejected, the state has duties to perform. Whether the committee's report shields some offenders, as is claimed, we do not know. It reveals a sufficient number to make it clear that reorganization is imperative.

OUT OF twenty fighting craft, with which Admiral Rojestvensky entered the Straits of Korea on May 27, only one has reached Vladivostok, and three Manila, in flight from Japan's superbly equipped and superbly fought fleets under Togo and his aids.

Russia's Overwhelming Defeat



ADMIRAL TOGO

Others lie at the bottom of the sea or have been surrendered to Japan. Admiral Rojestvensky is a wounded prisoner and other Russian admirals share a similar fate or are dead. By gun fire, submarine explosion, or drowning, eight or ten thousand Russian sailors and subordinate officers have been killed. A fleet costing \$70,000,000 to build has been destroyed or fallen into the enemy's hands, and death and sorrow brought nigh to highest circles of Russian society by the fate which so many officers met. Japan, on the other hand, has lost less than five hundred men and only three torpedo boat destroyers, and comes out practically untouched. Togo's victory was anticipated by most competent prophets in naval circles; but not on such terms. The wonder grows as to how he did it, and upon the answer depends much future naval construction and administration.

SO CRUSHING a defeat might seem to make it natural for Russia to sue for peace, but neither the utterances of the Russian ambassador to the United States nor reports from St. Petersburg point to any such action by the Czar or his coterie of autocratic advisers. Russian public opinion favors it, and the St. Petersburg press has been amazingly candid in putting responsibility for defeat where it belongs. The United States is thought by many in Europe to be the natural mediator between Russia and Japan, if mediation is opportune; and it is apparent from happenings in Washington during the past week that such action by us is probable so soon as Russia intimates that she desires our services. Without such intimation we are not likely to act alone; we might however do so if it were thought best to act simultaneously with Great Britain and France, in making clear to Russia that in the opinion of Western Europe and America her best policy is to admit defeat and make the best terms she can.

IDEALISTS enlisted in judicial and penological (prison) reform stand for the indeterminate sentence; and it must be said that it has worked admirably in practice as well as being good in theory. The principle of indeterminateness is now to be applied to the matter of representative government by our progressive communities. Los Angeles, Cal., has hit upon the device of making its officials' tenure of office subject to good behavior, commissions being dependent on good conduct and the will of voters and not for any specified length of term, the return of erring or incompetent officials to private life being known familiarly as "The Recall." A petition signed at any time by twenty-five per cent. of the voters begins the process of prompt judgment on an official. He then has to justify his record and his title to place and win a majority of votes in a special election. This new effort of democracy to get back power for itself is attracting much attention; it was advocated heartily at a meeting of the New Jersey Civic Federation last week; and the *Philadelphia Ledger*, commenting at length on the plan, calls the attention of Pennsylvania's electorate to what the scheme might enable voters to do in that boss-ridden, "machine"-cursed state. To our way of thinking the plan has the great merit of making public servants realize their place, and their accountability to the people. Even under our present system we are convinced that much more might be done in bringing officials to frequent accounting for their conduct.

WHILE the world's thought last week was concentrated on the great naval combat in the Sea of Japan and its results on future history a small but influential group of publicists gathered at Lake Mohonk and planned whereby such sanguinary encounters may be avoided in the future. It is gratifying to note that this reform movement is taking on practical and educational aspects. Thus an American International Law Society has just been formed in which Mr. Justice

A Call for State Action

International Arbitration

Brewer is to be prominent. This means the steady enlistment of the best legal minds of the country in study of the legal aspects of war, preventative and otherwise. Steps also were taken to enlist American universities and colleges in instruction of undergraduates in the principles of international arbitration and the history of the movement and the results already accomplished, and the committee to carry out this plan includes the leading educators of the country, men like Elliot of Harvard, Hadley of Yale, Angell of Michigan University, and ex-President Andrew D. White.

THE BAPTISTS of Washington, D. C., as we already have said, protested against the movement to have distinct religious instruction introduced in the public schools. *Religion in the Schools* The *Standard* (Chicago) does not sympathize with this position altogether, nor does the *Watchman* of Boston, unless we have misread it of late years. "Because we are opposed to union of Church and State must we therefore oppose the teaching of religion in our schools?" asks the *Standard*, and answers in the negative. It is suggestive that while in England sentiment favorable to separation of religion from public school influence increases among Nonconformists owing to the excessive demands of Anglicans and the untoward workings of recent compromise systems, in this country, on the contrary, sentiment favorable to a restoration of religious teaching in our public schools increases, as the position of these Baptist journals shows, and as the proceedings and action of the Religious Education Association during its brief but useful career makes clear.

THREE highly educated Chinese youth with their sister, all children of a provincial governor in China, returning home from study in King's College, London, Eng., via this country, entered the port of Boston last week, and were subjected to the same indignities and insults which others of their class have repeatedly met at San Francisco from United States officials enforcing our immigration laws as they are interpreted to affect the Chinese. New England merchants and manufacturers interested in the cotton trade with China, realizing that it is just this sort of thing which is leading Chinese merchant guilds to boycott American trade, have protested to President Roosevelt. The pocket nerve of New England has been touched. It ought to be possible to deal with this matter on a far higher plane of justice and human brotherhood.

THE CHURCH OF SCOTLAND is to secure from Parliament such legislation as will permit the Church to order that subscription to the Westminster Confession of Faith may be less binding than it now is. If Parliament consents, clergy hereafter will declare their faith in the sum and substance of the doctrine of the Reformed churches contained in the Westminster Confession, instead of, as now, saying that it is "true doctrine which they will constantly adhere to."

Of course this recourse to a State tribunal for permission is the Established Church's way of admitting that the lesson of the House of Lords' decision in the United Free Church case has not been lost. To Americans it seems galling and humiliating that an ecclesiastical body should be forced to lean on the State so hard for permission to do a very natural thing, namely, to bring its confession of faith up to date, if the action proposed can be called that.

A STRIKING illustration of the interdependence of home and foreign work occurred last Sunday in Cleveland, O. At the close of a union Bohemian service, conducted by Dr. A. W. Clark of Prague, all were asked to rise who had known him personally in Austria. Twenty-nine stood up, three of them Bohemian preachers of Cleveland. Our best Christian literature for Slavic work comes now from the mission of the American Board in the "Land of John Hus." In ten states of the Union there are preachers who have been connected with that mission, and the most of them have been partially trained by it for Christian work. Canada, too, has more than twelve members from our churches in Bohemia and Vienna. One of them is an excellent preacher, and a second is an efficient colporteur. Dr. Clark, who came in August for a much needed furlough, sails July 8 with Mrs. Clark and some of their children to resume his chosen labors. The first Congregational church of Bohemia was organized in his house in 1880; now there are eighteen such churches and sixteen Y. M. C. Associations.

THE KING OF SPAIN, whom an anarchist in Paris tried to kill with a bomb last week but happily failed, has recently shown most gross unfairness toward a new Church of England enterprise in Barcelona. Following is the closing sentiment of his letter to Cardinal Casanas, who had written seeking the royal aid in defeating Protestant plans. King Alphonso wrote:

As Catholic king and submissive and believing son of the only true Church, I am deeply pained by this new attempt against the faith of our ancestors and the religion of the State, whose destinies Divine Providence has deemed right to entrust to me in these moments, and I do not hesitate to assure you, Señor Cardinal, that I shall do all in my power, within the attributes of my constitutional sovereignty, that the projects which your Eminence exposes may be nullified by my government.

This monarch's mother while she ruled was notorious throughout Europe for her subservency to the Jesuits, and she seems to have brought up her son in the way he should not go.

AUSTRALIA and Germany are at cross purposes in the Pacific. Notwithstanding the Kaiser's declaration at Tangier that Germany "stands for the open door," her policy in the islands of the Pacific under her flag is to lock and bolt the door against all nations. Australian shipping has been practically driven from the Marshall Is-

lands by prohibitive dues and charges. And this in spite of a treaty between Great Britain and Germany guaranteeing equal treatment to British trade. Germany endeavors to evade the treaty by handing over the islands to a trading company.

The Battle of the Sea of Japan

This is the name given to it by Admiral Togo, whose fame henceforth is imperishable, and by this name let historians deal with it.

It was a battle entered upon by Japan in a spirit well epitomized by Togo, in his signal to the fleet to engage the enemy. "The destiny of our empire," he said, "depends on this action. You are all expected to do your utmost. We are going to give the last thrust at them."

So superb was the response of men and crafts of war, that not only is the destiny of Japan as a military power in Asia and on the Pacific assured, but Russia is reduced in rank from third to the seventh place as a naval power, and she is practically without a navy to defend either her Asiatic or European possessions. Her army is on the verge of mutiny against continuance of a useless struggle. Her organs of public opinion are denouncing the autocracy as responsible for the national humiliation and are even hinting at the culpability of the Czar. The revelation of her weakness as a military Power alters radically the future of history in Europe and Asia for a generation at least, and will cause probably a decided realignment of alliances of nations.

On the other hand, Japan's display of physical, intellectual and moral power in this culminating defeat of Russia on the sea, as in all her other military operations of the war, must profoundly alter the attitude of Asiatics toward Europeans throughout Asia, and in turn compel an altered, more respectful, considerate, humane and Christian attitude of Europeans toward Asiatics. If Germany or France or any other European Powers have cherished the ambition hitherto to deal some day with Asia as Africa was treated during the last century, they must promptly inter the hope; and Russia and Great Britain also must needs understand that their suzerainty over millions of Asiatics from this time forth will rest more on moral suasion and respect and less on physical power, for the Chinese and Hindus have found an elder brother who is strong and mighty.

As for ourselves the moral is plain. We have but to stand for an "open door" for trade, to continue to treat China and Japan as we have in the past—in the main justly, and to throw our influence with Great Britain against any attempt to prevent Japan reaping a legitimate reward for all she has ventured in this struggle. If we do this we stand to gain more than any other nation from Russia's defeat. We must expect a future competition in trade which will be intense when the Japanese mind and will are applied to industry as they have been to the military art. We cannot deal with Japan's emigrants to this country as we have with China's for Japanese racial and national pride will not stand it. But these are minor aspects of the larger

problem, and if we live up to past national traditions and present intentions of the Mikado and our President, Japan's defeat of Russia and her domination of Asia bode more good than ill for the United States.

If it be asked, How do you explain Japan's overwhelming victory and Russia's astounding defeat? the answer is not far to seek. Japan's superior equipment with more powerful powder, more ingenious and destructive devices for submarine navigation, trained marksmen who had worked their guns to a nicety of aim rivaling a rifleman's, and her possession of a great personality in Togo—all these make answer, but only in part; more has to be said.

Japan had fighters from admiral to stokers, all of whom were patriots in the highest sense of the word, glorying in the chance to endure hardship and die if need be for country. Her first great asset was patriotism, intense and universally diffused.

Japan had an honestly administered commissariat, thoroughly built ships, an economically administered service, officers whose hands had never been soiled with contractors' gold and whose nerves were steady and whose wills were seasoned because temperate in living and in daily constraint of the lower man. Her second great asset was a morally sound fighting force, free from "graft" and sober.

Japan had an intelligent and in many cases highly educated set of men handling apparatus of greatest nicety as well as power, which they knew how to make and repair and operate with highest efficiency, her wise educational policy giving her seamen as well as officers who knew what to do and how to do it. "Togo's victory means the power of common school education to unify a nation, enabling the common man in Japan to inherit and enlarge the Samurai's ideals," writes Dr. William E. Griffis. Thus Japan's third great asset is seen to have been—an intelligent, fighting force.

Last, but not least, Japan had a just cause. She deserved to win, and that not as Napoleon said, because "Providence is always on the side of the last reserve," but because

Men who their duties know
But know their rights, and knowing dare maintain
are bound to win in the end under the dispensation of a righteous ruler of nations.

The severest test of Japan lies just ahead, first in making terms of peace with Russia; and second, in her bearing toward other nations as a conqueror whose surpassing victories have surprised even her own most farseeing and sanguine statesmen.

If she is magnanimous in the one event, and modest in the other she will win a moral victory over Christendom as striking as her military victory over Russia has been.

The Boston Transcript's Washington correspondent, an unusually reliable journalist, makes the interesting statement that the prompt appointment of Mr. Dominic I. Murphy as Judge Tourgée's successor as United States Consul at Bordeaux, France, was solicited by Cardinal Gibbons, and was, in a sense, the payment of a debt incurred by Mr. Murphy's support of Mr. Roosevelt in the last campaign in a paper which he edited. Presi-

dent Roosevelt has more blots on his escutcheon due to his alliance with Roman Catholics than for any other cause.

A Noble Benefactor to Women

The first educational institution in New England for girls only was founded in Derry, N. H., eighty-two years ago. Five years later Ipswich Academy, next year Abbot Academy at Andover, and in 1834 Wheaton Academy at Norton were established. All these are in Massachusetts. Bradford Academy, dating back to 1803, opened a department for girls only in 1828 and in 1836 the boys' department was closed. A choice company of women, of whom Mary Lyon was most illustrious, were interested in all these institutions, and when Judge Laban Wheaton opened at Norton a seminary for girls as a memorial for his daughter, Mary Lyon spent some time there and selected the first principal.

The last survivor of that first generation of leaders of women, Mrs. Eliza Baylies Wheaton, died at Norton last week, June 2, in her ninety-sixth year. For threescore years and ten she has watched over the institution founded by her husband, and for the last forty years she has survived him. Able administrators and teachers have maintained it in constantly enlarging usefulness, the present efficient principal being Rev. S. V. Cole. But in all its history Mrs. Wheaton's influence has been an inspiration and a benediction. Among her later gifts are Chapin Hall, the large dormitory completed in 1900, and the fine gymnasium and assembly hall opened two years ago.

Mrs. Wheaton has not confined her benefactions to the academy but has used her means liberally to promote the welfare of the town. The memorial town library, the site of the new high school building, the chapel of the Trinitarian Congregational Church with the town clock on the church tower are permanent witnesses to her public spirit, while many other gifts and services, both public and private will cause her to be gratefully remembered. She has made bequests to the Congregational church and to our benevolent societies, leaving the bulk of her estate, amounting to several hundred thousand dollars, to Wheaton Seminary.

She was a noble type of New England womanhood, and has left the impress of her character on hundreds of women who are mistresses of homes, teachers in public and private schools, and doing service in other walks of life all through our land.

In Brief

Our Home Missionary Society's annual meetings furnish the most important news of the churches this week. Therefore they have the right of way. The unusual amount of space required for the report of the committee of reorganization crowds over much copy which some of our readers will search for this week in vain.

The prayers of those Philadelphia ministers for the mayor of the city have been answered after all. But they should not cease praying yet.

The Reformed Presbyterian Church General Synod last week deplored increasing recognition of Christmas and Easter because they are

not provided for, mentioned, or authorized in the Bible. Bibliolatry!

Togo's life motto is said to be, "Be firm and be kind," which is the Japanese of *Suaviter in modo, fortiter in re*. His last great naval victory illustrates both aspects of his character, especially *fortiter in re*.

Two weeks without a single case of diphtheria in a population of 600,000 is a record of which Boston may be proud, and a week in Chicago with only one death from typhoid fever is worthy to stand next on the list.

"I am convinced that, as ministers and as churches, we should do more if we did less." Has that paradox a great truth back of it? Is the real need of the Church larger numbers or better goodness, more agencies or more consecrated agents?

The cotton mills of Lowell, Mass., were run as usual Memorial Day, that holiday being transferred by them to July 3, so as to make two holidays in succession. That may be convenient for the operatives, but it is demoralizing to patriotism.

Bishop McViekar of the Protestant Episcopal Diocese of Rhode Island, acting as arbitrator in a dispute between journeymen carpenters and master builders in Providence, has decided in favor of the journeyman who asked for an advance in wages.

Rev. F. B. Meyer, after an evangelistic tour in the United States as far as the Pacific coast, was again with his own church in London the last week in May. He reports that he addressed great audiences in Los Angeles, Cal., Portland, Ore., Dayton, O., and various other places.

Resistance to payment of the tax for sectarian education in England has led to the imprisonment of 140 persons, more than one-third of them Christian ministers. Many more will be incarcerated before the educational system in England is made equitable for all the people.

The fourteenth International Peace Congress will convene at Lucerne, Switzerland, Sept. 19, and continue for a week. It is hoped that many Americans who will then be traveling in Europe will attend. The American Peace Society, 31 Beacon Street, Boston, will give further information on request.

If John Alexander Dowie in his business schemes in Mexico has, as is reported, incurred the official and personal displeasure of President Diaz, he would better move right out. President Diaz is not as sentimental or regardful of personal feelings as American public officials, or as bribable as some of them.

The Baptist Fire Insurance Company, Ltd, is now prepared to accept business.—*British Weekly*. The "Ltd" we understand—that means "close communion." But the fire part of it perplexes us. Marine insurance would be more appropriate for Baptists. Universalists have a monopoly—or did have—of the fire business.

Those who have back numbers of Sunday school lesson picture rolls or cards may learn how they can be put to good use by writing to Sec. George M. Boynton, Congregational House, Boston. The attendance on one Sunday school in Turkey increased from thirty to one hundred and fifty children last year by the use of these rolls and cards.

Dr. R. S. MacArthur is a dauntless champion, and his defense of John D. Rockefeller in the *Examiner* swings as far to the extreme of eulogy as Mr. Rockefeller's harshest critics go to the opposite extreme in defamation. This captain of industry seems to surpass all others in exciting the emotional thermometers of ministers who seek to exhibit him to the public.

Boston liquor dealers are finding out that Federal authorities are alert as never before in protecting consumers. If goods which purport to be whisky are found to be adulterated, dealers are haled before Federal officials, fined, and given to understand that repetition of the offense will be followed by severer punishment. If men must drink alcohol, let it be pure.

"The hygienic hassock" is the next addition to church furniture which opponents of the individual communion cup satirically suggest our churches need.

"Churchman high,
Boast not your consecrated cassocks!
We reply,
See our sweet and sanitary hassocks."

Superior regard for law and the sanctity of life—these are the most distinct impressions which our consul general in London has gained by residence in the British metropolis, a superiority over us as a people which Mr. Evans naturally regrets. Hon. Andrew D. White, in his autobiography, presses a similar indictment of us, based on study of conditions abroad.

High praise for Protestant mission schools in New Mexico Dr. William E. Barton gives after his recent trip through the Southwest, concerning which he has written interesting letters to the *Boston Transcript*. He says that he found no overlapping of denominational work and no marked inferiority or superiority of the various sects, the chief feature of all the work being that it is "ethical, religious and patriotic."

Mr. Severn R. Allnutt of Baltimore, Md., finds fault with the *Living Church* for its admission that High Church Episcopalians may occasionally attend a Congregational church worship when no Protestant Episcopal congregation is at hand. "How could it be else but actual sin on the part of any properly instructed member of the Anglican communion?" he asks. Mr. Allnutt deserves publicity—and then obscurity.

Northern admirers of Phillips Brooks have just given to the Protestant Episcopal Theological Seminary at Alexandria, Va., where he studied theology, a bronze memorial tablet commemorating his connection with the seminary and setting forth his claims to greatness and perpetual honor. The tablet was unveiled on Memorial Day. The incident is a happy omen of better relations between Christians of the North and the South.

A Quaker, as is becoming in view of the city's origins and history, is leading in the revolution of 1905 in Philadelphia. Congregationalists although new comers and comparatively few in number are doing their part royally. The State Association sent a message of congratulation to Mayor Weaver; the local association of clergymen has done likewise; and the mid-week meeting at the Central Church last week was a red-hot civic reform meeting, patriotism supplanting piety, and prophecy praise.

The International Sunday School Convention, to be held in Toronto, June 23-27, has an extensive program and is besides to be preceded by several auxiliary meetings, such as the lesson committee, the educational and executive committees and the editorial association. The list of public speakers includes a number of men prominent in the business and educational world, as well as recognized leaders in the most influential Christian denominations. The chief topic of the convention is *Winning a Generation*. It is requested that pastors preach on this theme Sunday, June 23. Full information of the arrangements may be had by applying to Mr. W. N. Hartshorn, chairman, 120 Boylston Street, Boston.

The Archbishop of Canterbury is reported as saying to an eminent non-Episcopal pastor

of New York City, when the Anglican prelate was in this country last year, "I don't care a rap as to sectarian pride, but I care everything that England shall have an educational system that is Christian." If the Archbishop will talk this way in England and act accordingly, a *modus vivendi* in the education controversy can be arranged, for most Non-conformists still wish schools popularly supported to provide definite religious training for pupils. There is an ever increasing minority however, ably led, which will contend for the more secular American plan, if the Anglican Church and the government do not give way and recognize the rights of the Dissenters in the premises.

Alongside of the late William H. Baldwin as a model citizen of our national metropolis must be put the late F. Norton Goddard, who consecrated culture, social influence and wealth to civic betterment, who went and lived among the people, met and fought Tammany with its own principles of organization honestly applied, drove policy gamblers to the wall, forced the Western Union Telegraph Company to end its alliance with gamblers, and in a thousand and one ways rendered practical help to reform. To a friend who besought him to think of self and his health, when the strain and tension of the fight against the gamblers was fiercest, he replied: "No! I shall live to carry this thing through. If you could constantly hear as I do the cry of the children who are being robbed, you would not ask me to stop."

The pecuniary rewards of idealism today in the preaching and teaching professions are so incommensurate with the service rendered to society that we feel called upon to chronicle promptly the fact that Mr. Michael Murphy, now general athletic trainer and coach at Yale University, has signed a contract for a similar position with the University of Pennsylvania. He will receive a salary of \$5,000 a year, be called "Professor," and have the life use of a handsome house. The average college professor's income in this country is less than two thousand, and the average clergyman's pay less than one thousand dollars. Mr. Murphy is to be congratulated on securing ample recognition and reward early in life for the highly necessary service he renders youth—and the advertising department of the institution he is to serve.

Notable Points in Church News

Rhodes scholarship won by a Kingfisher College student (Oklahoma Broadside, page 802).

An R. E. A. Guild in Brooklyn; a novel evangelistic campaign (Greater New York, page 798).

Pencilings

BY A PERIPATETIC

Eleven years ago Prof. James Denney, then a pastor in the United Free Church of Scotland, but already distinguished as a New Testament scholar and theologian, came to this country and, by his service as a teacher and speaker at several of our theological seminaries, contributed not a little to clarifying thought in our denomination. During the years that have intervened he has written notable books, had scholastic honors conferred upon him and become a large figure in the United Free Church. His present post-professor of New Testament language, literature and theology in the Free Church College in Glasgow, enables him to shape the thoughts and ideals of many of the coming generation of Scotch preachers.

I saw Dr. Denney shortly after he landed in Boston last week, after a somewhat troublesome voyage across the sea. He is to lecture on John Knox at Hartford Seminary and give

lectures on the Gospels at Grove City, Pa., and at the August Northfield Conference, and preach once or twice while in the country. After visiting Hartford and Princeton—where academic honors at the coming Commencement await him, it is said—he and his wife will find a quiet retreat in the country, where they will settle down for rest and recreation.

The storm and stress period through which the United Free Church of Scotland is now passing can only be understood in its intensity of feeling and dramatic and tragic aspects after a talk with people who have been in it and of it; and fortunate will those people be who hear Professor Denney talk formally or informally about the strife.

I take it, from what Professor Denney says, that discussion of the House of Lords' decision granting the property to the Wee Frees, and the practical statesmanship and splendid consecration which the crisis has called forth from the United Free Church, and the burning sense of injustice which gives to churches, colleges and missions have felt in seeing funds which they have created either tied up in litigation or handed in the form of property to those who, as the Royal Commission points out, cannot pretend to have been appreciable con-



PROF. JAMES DENNEY

tributors to their creation and maintenance—all these aspects of the situation have been near the surface, to be seen of men. But along with it there has been more discussion of theology and Higher Criticism than we have gathered from the British press. The claim of the Wee Frees to be the only defenders of the correct view of the Bible and their anonymous and open charges against the United Free Church of betrayal of the truth have entered into the controversy. Moreover, the Lord Chancellor based his judgment largely on the ground that the United Free Church was not conforming to trusts, because it was proclaiming a universal offer of the gospel rather than a limited one. Hence, debate on this doctrine has gone on among both old and young.

Of course the vital point at issue is the right of any Church to alter or restate its belief in contemporary terms of thought. And as Professor Denney points out, the movement now going on in the Established Church of Scotland and among English Presbyterians, to secure from Parliament legislation which will give them the right of revision of creed and terms of creed subscription without impairing property rights under trusts, is a movement which is the natural outcome of the unjust decision of the House of Lords—a decision, of course, which, since it came from the highest judicial tribunal, must be accepted so far as it can be, but which the very fact of the appointment of a commission to adjust relations between the United Free and the Wee Frees shows to have been essentially inequitable, whatever its merits or demerits as law.

It is gratifying to hear of Prof. George Adam Smith's steady progress toward restored

health, though he is still limited in the amount of preaching which he can do. Notwithstanding all the vicissitudes and uncertainties of the situation, the number of men offering for the United Free Church ministry is greater and the quality higher than a few years ago. Principal Rainy's commanding position and authority in the United Free Church has not been shaken, and the testing process of the controversy has revealed a body of clergy willing to endure sacrifice and a body of laymen willing to give most nobly and generously, so that in many ways the outcome of the House of Lords' decision has been good.

The American Board Conference

The officials of the American Board have made a new and desirable departure in their eight-day conference with twenty-seven outgoing missionaries, which is in progress as we go to press. Most of the sessions were private, since they chiefly concerned the missionaries and the officials; and they were held principally in the committee-room of the Congregational House. One morning was devoted to acquainting the missionaries with the working of the various departments and officials, including a tour through the rooms of the Board. Other mornings were given to instruction by the secretaries and former missionaries. For example, Dr. Patton told them how to make interesting addresses, secure missionary candidates and cultivate givers; Dr. Strong, how to write acceptable letters; Secretary Hicks explained the young people's department and the station plan; Secretary Smith treated the study of the vernacular, the missionary as evangelist and educator; Secretary Barton explained the missionary's relation to the people, to his church and to the Board, while Dr. R. A. Hume of India told of the missionary's relations to his colleagues. Some of these addresses were real eye-openers, and will secure a uniform policy of the workers toward the religions of the people to whom they go and as to the principle of self-support, in which the American Board excels among the missionary societies. The opening devotional services were led by Rev. Messrs. Knight, E. M. Noyes, Hale, Bushnell and Rudd, ministers of Greater Boston.

The Woman's Board extended gracious hospitality through an afternoon reception to the missionaries and their friends. The other afternoons were largely given up to personal conferences with the missionaries. The secretaries feel that the knowledge they have thus gained of the temperament, spirit, ideals and needs of the missionaries is fully as valuable as the instruction they have imparted. It will enable them to deal intelligently and sympathetically with the workers, while the latter in turn will feel that behind them is a corporation with a soul.

Of the public services, Central Church opened its hospitable doors to the missionaries on Sunday morning, when Dr. Denison, whose conspicuous service for missions, both by act and word, entitles him to speak with authority, preached on the Three Calls of Jesus: Come unto me—for rest; Follow me—by a righteous life; Go ye into all the world and preach. The whole service, from the moment when that noble band of Christian youth marched into the auditorium facing the pictured Abraham—who also by faith went out, not knowing to what he went—to the refrain, "Go, Lord, we follow thee," breathed sympathy, inspiration, consecration; suggesting the church at home, in the name of its Master, standing behind and empowering its messengers. The preacher, nobly austere, yet tenderly sympathetic, voiced a message stimulating alike to the missionaries and their many friends. In the evening Dr. Patton took three of the missionaries to Wellesley College, where their addresses made a strong impression on the students. Other recruits were heard in vari-

ous churches. The closing exercises include a public communion service at the Old South and the farewell meeting at Park Street Church. The plan, we understand, has been under consideration for two or three years, and now the officials are asking one another, "Why didn't we do it before?"

In and Around Boston

The Massachusetts Convention of Congregational ministers, which has survived for 250 years, held its annual business meeting in the Supreme Judicial Court room, May 30. It includes Trinitarian and Unitarian Congregational ministers. Reports were received of the distribution of funds to aged and infirm ministers, widows and orphans. The public preaching service was held in the South Congregational Church (Unitarian) the following morning, and addresses were made by Rev. Paul Revere Frothingham on The Importance of Preaching and by Rev. Charles F. Carter on The Preacher as a Prophet of Social Righteousness.

A New Pastor at Newtonville

The Central Church parted with its pastor, Dr. O. S. Davis, with great reluctance last autumn, but has kept up the lines of work he established and has been patiently searching for his successor. It has extended a heartily unanimous call to Rev. Jay T. Stocking of Bellows Falls, Vt., though he has never appeared in its pulpit, and is expectant that he will accept and begin his pastorate after the summer vacation. Having secured the services of one minister for the last six months, the people have kept together and are ready to enter on a vigorous campaign under new leadership.

The American Tract Society

We put a chaplain on a warship, when we send it to kill some one we don't know, but we send no chaplain to the 100,000 lumbermen in our own country, nor to the thousands of the mines—so said Rev. W. G. Puddefoot at Park Street Church last Sunday night, by way of introducing the subject of the importance of the printed page as a missionary adjunct in fields unreached or inadequately reached by the living preacher's voice. The occasion was the eightieth anniversary of the American Tract Society. Secretary J. E. Barton of the American Board spoke from experience of the readiness of the Eastern nations to receive Christian literature.

Last year eighty-one colporteurs labored for the society in twenty-eight states, also in Porto Rico and Cuba. On the last day of its fiscal year the society received from one of its managers, Mr. Ralph Voorhees of New Jersey, a gift of \$101,000. It is seeking a permanent endowment. It has issued new publications during the last year in fifteen languages.

The Ministers' Meeting

Rev. L. B. Tenney, a Connecticut pastor, aided by some attractive stereopticon slides, gave an interesting presentation, last Monday, of life among the Italians, from the times of persecution among the early Christians till now. He showed that marvelous development had followed their Christianization in Italy, leading us to expect the same fruits in the land of their adoption, if we embrace the opportunities presented by their coming.

The previous Monday Dr. Rouen Thomas spoke on Elements of Value in the Preacher's Work, from the view point of a pastorate of thirty years. Personality and sincerity were chiefly emphasized. There were tender references to ministers with whom he had long been associated, such as Drs. McKenzie and Plumb and Dr. Field of Bangor, by whose influence he came here.

In and Around Chicago

The Torrey Movement

At the conference last week about thirty persons were present, the majority laymen. Rev. Frank Smith presided. The question was twofold, first as to raising \$25,000 for tabernacles on the three sides of the city, and second whether the churches and pastors really wish Dr. Torrey's assistance in a revival movement next winter. Mr. Pitkin was of the opinion that the money could be raised if the pastors favor the movement, but while some of the ministers were earnest in their desire that Dr. Torrey should be invited, others, in no way opposed to his coming, felt some doubt as to the wisdom of doing so. A committee was appointed to ascertain the sentiment among Congregationalists and in other denominations in favor of a Torrey campaign. Probably an invitation will be extended, and all the ministers will do all they can to advance the work if it is begun, but it will be impossible to unite them all in favor of his coming.

Memorial Service

A service of unusual interest in memory of the late Secretary Taintor was held Sunday morning, May 28, in the Lincoln Park Church, of which Secretary and Mrs. Taintor were members. The principal address was made by Secretary Richards. Mr. George Herriek, formerly secretary of the New West Commission, read an original poem. Dr. Armstrong of the City Missionary Society spoke for the secretaries, and Dr. Beaton spoke of Mr. Taintor's statesmanlike qualities. Few men have been more useful than Mr. Taintor or have more thoroughly won the confidence and affection of their associates.

Death of Mrs. Goodwin

The wife of the late Dr. E. P. Goodwin passed away Monday afternoon. Although she has long been in feeble health, her death came as a shock to her friends. For years she was leader in the vast work carried on by the First Church and retained her interest in it and gave it her aid so far as strength permitted till the last. Few women have been more influential in the city or more deeply beloved. She has occupied the parsonage since the death of her husband and has been a strong link to bind the older members of the church to the man who served them more than thirty years and whom they honored to the last. The funeral was in the church Wednesday afternoon and was conducted by Dr. W. A. Bartlett, the pastor, who had known her from childhood and honored her for her devotion and her wisdom. Three children and an aged mother survive.

A Beautiful Memorial

The historical sketch of the New England Church prepared by Dr. E. W. Blatchford and read by him June 13, 1903, in connection with the celebration of its fiftieth anniversary, the sermon by Dr. W. D. Mackenzie, then serving as pastor, with letters from former pastors, have now appeared in a volume of rare beauty and value. It is through the work and influence of churches like the New England that the country is saved. No one can read this sketch without realizing as never before under what obligations we are placed to churches which simply strive to do their work quietly year after year and whose members take pleasure in giving service and money to great and worthy causes.

Favorable Results

The many friends of Dr. J. M. Campbell of Lombard will be glad to learn that the operation to which he has just submitted promises to result favorably and to add many years to his life. Dr. Campbell has never sought to make himself conspicuous, but his writings have made him widely and honorably known.

Chicago, June 3.

FRANKLIN.

Supporting the Gospel

By Rev. Charles E. Jefferson, D. D., Pastor of Broadway Tabernacle, New York City

One might suppose offhand that the gospel needs no support, that it is self-evident and self-contained, and that God will take care of his truth without any interference or assistance of man. This is a comfortable theory which many lazy Christians have evidently adopted; but the theory is false. There is a sense in which truth is independent of the thought and work of man, but it is a sense which does not destroy the other sense in which truth is entirely dependent for its progress to supremacy on the forthputting of the energy of man. The apostle Paul was careful to instruct men how to conduct themselves in the Christian society, for he saw that this society is the pillar and foundation of the truth.

It brings a new significance and solemnity into Christian discipleship when one comes to see that the Christian is up to the measure of his ability responsible for holding up the Christian religion in the world. If Christians do not support the gospel, it falls to the ground and is trodden under the feet of men. If they support it languidly or slovenly, it seems to the world a trifling and useless thing, to be scoffed at and passed by on the other side. No matter how many New Testaments or church edifices there may be in a town, the gospel in that town is impotent unless supported by men and women whose hearts have been opened to receive it.

The Christian revelation is mighty and prevails only when the Church adorns the doctrine of God its Saviour. The world invariably judges the power of Christ by the strength of his Church. If his Church moves like a mighty army, pulling down strongholds and casting out demons, men are ready to acknowledge that Christ is Lord indeed. But if, on the other hand, the Church crawls onward with blinking eye and stumbling foot, allowing humanity to be torn by evil spirits and unable to relieve the distress at her doors, men will, of course, conclude that the world's Deliverer has not yet arrived, and will begin to look for another. Supporting the gospel means supporting the Christian society.

There is a feeling abroad among thoughtful observers that there is today a creeping paralysis of the nerves of individual responsibility in many of the members of our churches. Men and women in discouraging numbers do not carry on their heart the weight of the church's welfare. In many a congregation strong men are passing away, and the cry is, Where are we to get men to take their places? Death is removing the pillars. The word *pillar* has held its place in Christian speech from the day in which Paul applied it to Peter and James and John down to the present hour. It expresses as no other word does what we feel to be an indispensable feature of the Church of God. We need men to hold things up. As Tennyson says, "On God and Godlike men we build our trust." Such men are both ornaments and supports. They give to the church stability and beauty also. Without them the

church crumbles into ruin, the gospel losing its grip on the heart and conscience of the community. That so many churches are just now lamenting the lack of pillars is ominous and worthy of consideration.

What is there in our democratic atmosphere which seems to be eating out of men's hearts the sense of personal responsibility? The same phenomenon is found everywhere. It meets us in the realm of politics. One of our wisest men has said that it is the duty of the people to support the Government, not the duty of the Government to support the people. But an increasing number of Americans are anxious to be supported by the Government. Even among our educated and most intelligent classes there is a weakened sense of civic obligation, and a frightful forgetfulness of the fact that a man owes duties to the Government which can be shirked only to the menace of everything we hold dear.

These political recreants are akin to the ecclesiastical tramps and leeches. There is an increasing number of people, at least in our cities, who are ever ready to receive from the Church and seldom willing to give to it. They conceive of the Church as a benefactor whose beneficence they have an inalienable right to enjoy. If it is willing to give them what they want they will call it a divine institution; but if it cannot minister to their comfort or advancement they will shake off the dust of their feet against it. One class of these people want free baths and soup, another class want anthems and sermons; but as for supporting the gospel neither class has so much as thought of it.

One wonders sometimes whether the pulpit has not over emphasized the duty of the strong bearing the burdens of the weak (the weaker brother, like Alexander the coppersmith, has done us a lot of mischief) and whether this constant hustle of churches after people, coaxing them and teasing them and bribing them to come and enjoy the good things prepared for their especial benefit—now a lecture, and now a concert, and now a supper, and now an excursion, and now a "short" sermon—all without money and without price—is not breaking down some very wholesome and valuable instincts in human nature and creating a feeling in the minds of many that the Church of God exists primarily for the benefit of people who like to get something for nothing. When such persons unite with the church—as they sometimes do—they not infrequently lie back to be waited on and coddled, adding nothing to the fighting strength of the Lord's army and giving infinite trouble by spasmodic sulking and intermittent fallings from the ranks.

That this sense of personal responsibility is not in many quarters so robust as it ought to be is evidenced in many ways. Church attendance shows it. Public worship is an essential feature of Christian life. It is a means of grace to the faithful and also a spectacle to the world. It is of the greatest importance that public worship should be full-

toned and vital. The entire Christian community on the Lord's Day renews its vows of allegiance to him. On this day it confesses him before men in forms expressive of thanksgiving, aspiration, penitence and praise. The confession should be enthusiastic and unanimous and emphatic. Every man who takes part in it is contributing to the support of the gospel. Every man who stays away without cause is making it more difficult in his community for Christian ideals to prevail.

The meager streams of church benevolence are also suggestive. The average church member does not begin to give what he ought to give. The Church is everywhere handicapped by the lack of money. Its work is on every hand crippled and stunted because laymen do not give according to their ability. Thousands of laymen do not live today as they lived thirty years ago, they have built larger houses, they maintain more servants, they travel more extensively, they have multiplied their luxuries and comforts amazingly, but too many are willing that the Lord's house should be just what it was in the days of their fathers, and that its work should be no more extensive, and that its salaried workers should be no more in number, and that its forms of service should be no more varied or efficient than they were two or three generations ago.

This is wrong! We are living in a new and larger age. The problems are novel and vast. The Church, like the age, must undergo expansion. Her methods must be modified and her agencies for doing good multiplied. The Church is not solving many of the problems which are most critical and urgent largely because laymen do not feel their obligation to give the gospel an ampler support. In many churches where there is now one minister there should be two; where there are two there should be four; where four, eight; and where a thousand dollars is now given for work at home or abroad, the figures should be multiplied by ten.

The question is often asked: What is the matter with the Church? What is the matter with our missionary societies? What is the matter with our preachers? What is the matter with our Christianity? One answer is that they are not enthusiastically and adequately supported. Give the gospel the support which it deserves and demands, and the Word of the Lord will in every community run swiftly and be glorified. Increase the volume of life and devotion in all the channels of our manifold activities, and many a good cause now stranded will be carried into the desired haven.

When Elijah was utterly depressed in mind and ready to die of a broken heart, God gave him a quiet desert, far from distraction, then a good sleep, then a comfortable meal, then sleep again, then more good food, then a six week's vacation. After that he recovered his spirits, and was greatly improved in his faith in God, as well as in bodily condition.—Selected.

Gain from Christian Controversy

By Rev. Charles F. Carter

A most wholesome thing is controversy, when need for it arises and the spirit of it is kept pure. If it is Christian it has one clear and definite motive, to know what is right in order to do it. This purpose dominates both sides. With this underlying bond of union, difference of opinion also is implied. Each brings his torch of truth that others may see in its light. The steadfast aim of honest discussion is to illumine the highways of the kingdom. Whenever this purpose is turned aside into by-paths of personal recrimination or any savor of bitterness creeps in, controversy at once declines from its proper level, ceases to be purely Christian and so far loses its value. The high motive, finding actual expression, alone keeps the discussion pure, and forbids any thought of attack or unworthy opposition, for while there may be two parties in judgment there is only one party in intent.

Seldom has the value of expressed difference been so apparent in a specific instance as in the recent discussion within our denomination, where manifest regard for principle has been so controlling as to throw personal contention into the background. A proposal was made to refuse a gift of one hundred thousand dollars. Naturally this was somewhat startling, for gifts of this magnitude commonly find ready and eager takers. The suggestion was bound to arouse comment and criticism. It was booked to be a seven days' wonder in the newspapers, but the likelihood was that then the matter would subside. On the contrary it has struck its roots deep into the soil of public interest, and although the concrete case is settled, considerations have been aroused that reach far into the future. It is a cause of mutual satisfaction, whatever one's judgment in the concrete case may have been, that the protest made has served as a precipitant of principles already in solution in the public mind.

There has come prominently into view the moral significance that may attach to money. This good thing, which men are so glad to get and to use, this accepted unit of value has met a curious challenge. Is it an ultimate good? Is it an impersonal thing, having its value determined solely as means to an end? Does it or may it carry any savor of its past history? Is it ever a sign of the methods by which it was secured? May it even have a representative function, beyond its economic use in exchange, as it goes from man to man? In meeting these questions men have reminded themselves that money in trade is the sign of obligations canceled, by its passing for value received. At Christmas, in the form of a gift, it may become the bearer of friendship, its acceptance confirming a personal relation. As a dote it may be a token of the helping hand or it may be degrading. As a "tip," when no adequate service has been rendered, it becomes demeaning to both giver and taker. It may serve as a bribe, which the honorable man spurns, and as the booty of a thief the owner's right still inheres in it. Money, then, often

is a sign and bears a representative character. Suppose this tendency be intensified through clearer recognition of it. Suppose that money could be moralized by being used and regarded as a sign of the methods involved in securing possession of it. Need there be any uneasy dismay at the proposal? True; it would seem revolutionary. Would it not really be a movement on the path of moral evolution? The dream has been dreamed that the dollar may become a sacrament of justice and brotherhood.

Kindred to this is the growing sense of needed reconstruction in many commercial methods. Never was there so high a sense of personal honor among business men as there is today; never a time when honesty was so essential to success and character such a valuable asset. Yet men see that commercial life is becoming ingrained with practices that do not tally with this personal sense of honor. How many have said, "There are things I have to do, every day, that I hate!" These practices a man, single-handed, cannot escape nor altogether overcome. They are looked upon as features of the game and every one is urged to play the game for all it is worth. Yet underneath the zest of winning is the feeling that some of its rules are neither right nor fair. Honorable men will not long consent as officials to set in motion causes whose consequences they as individuals must abhor and disclaim. A deep wave of protest has been gathering headway, repudiating the heresy that selfishness is the fundamental law of trade and insisting that justice be made to carry over into the methods and results of business activity everywhere. An awakening ethical sense is calling for condemnation of methods that are socially corrupting, and for new legal enactments to keep pace with this advance.

Central in this discussion has been consideration for the honor and efficiency of the Church. The principle, though delicate in application, is now receiving general recognition. Every self-respecting man forms his personal relations on the basis of his character. There are some with whom he will trade from whom he would not accept a gift. He will seek to help many whom he would not choose as associates in business or companions in pleasure. Others there are with whom he avoids all dealings lest the relation be compromising. The guide in these delicate decisions is his personal sense of honor. The same law holds good for the Church. It will receive all those who come to it for help. It will keep them on its rolls, in the hope of reclaiming them, even when they fall below the Christian standard. But when it is asked to stand in a relation of dependence or of honor to those whose public conduct belies the spirit of Christ the effect upon the Church and the work it has to do becomes the paramount consideration. Can the Church afford to enter such a connection? Can it preserve self-respect and hold the respect of those whom it seeks to win, while doing so? Answers to the question will

differ, while the question remains. The conviction is growing that the representatives of the Church may not disclaim responsibility for the moral effect of any of the relations which they sustain.

The major principle involved in all this movement of thought is the expanding social conscience. We are bound together in a vast and intricate system. Men are dependent on each other as never before. Human well-being is deeply involved in commercial practices. The distribution of wealth is no more an economic question than it is an ethical one. In the midst of this system the church stands for the coming of the kingdom of righteousness both throughout the world and in all the relations of men. It is awaking to its responsibility as the conscience of the social organism. Its high function is to make the meaning of morality thoroughgoing and to insist that the Christian spirit shall pervade the whole of life. It asks anew the old question, In what does a moral action consist? It must have a good end. Yes, but that is not all. That alone points the highway to Jesuitism. It must have a good motive. Assuredly. New England has always insisted that a man should mean well. Yet one more element presses for recognition. The good motive moving to a good end must be carried out by means and methods that are themselves good. It is not sufficient that a man use his power for a good object; he must also be entitled to the exercise of that power; he must make his money in a good way. This threefold morality must pervade the entire system of human activity before we shall have on earth the kingdom of God and his righteousness. To this high issue the Church must move, through an era of progressive, social morality.

Temperance

New Zealand supplies prohibitionists with one of the hardest nuts yet given them to crack. Beyond doubt the prohibition sentiment is there more vigorous and aggressive than in any part of Australia. Several small districts have declared for "no license"; and no district which has voted "no license" seems desirous of reversing its vote. And yet the liquor bill for 1904 was in advance of that for 1903 by two and three-fourths gallons per head.

To the Bay State from Colorado

Winthrop Church, Holbrook, was so well pleased with the ministry of Rev. W. W. Dornan, now of Plymouth, that she has again sought a pastor from the United Presbyterian fold. Rev. J. O. Paisley was lately installed with largely attended and interesting services. The new pastorate has opened auspiciously. Mr. Paisley has served successfully United Presbyterian churches in Cambridge, Mass., and Colorado Springs, Col. During his Cambridge pastorate of eight years he transformed a struggling mission church of twenty-eight members into a self-sustaining congregation numbering 225, and acquired a church property valued at \$15,000. Through his efforts a United Presbyterian church was started in Quincy, Mass. Scholarly, conservative, positive, genial, Mr. Paisley is now in the prime of life and with the support of a united church, much may be expected from this new pastorate.

E. N. H.

The Congregational Home Missionary Society

The Seventy-Ninth Annual Meeting Transacts Important Business

In Springfield's capacious First Church, where Louis Kossuth pleaded the cause of Hungarian liberty and John Brown worshiped for years before he went marching on, our society of religious patriotism, or patriotic religion, whose legal name is the Congregational Home Missionary Society, met for its seventy-ninth annual session, May 30—June 1. If any one expected a funeral occasion in view of the deficit of \$58,000 the past year, raising the total indebtedness to \$180,000, he was mistaken. He overlooked the fact that Willard Scott and William Shaw were to speak. The seriousness of the situation was indeed realized, but men's faces were turned to the coming day. The spirit of federation and harmony was in the air. The Woman's Home Missionary Unions of the various states, holding their customary joint meeting Tuesday morning and afternoon, took steps looking to a national union; and the C. H. M. S., after long and vigorous debate, adopted substantially the report of the Committee of Five, which presented a scheme for reorganization calculated to end the friction which has been felt for some years between the national and the state societies.

Perhaps the make-up of the program had something to do with the attendance. The curtailment of platform oratory and the unusual space given to business may have alarmed the constituency unduly. But the evening sessions were of exceptionally high merit, and the church should have been crowded each night, but wasn't. No roster of visitors was kept, but of life members, including officials, 105 of about 10,000 on the society's books registered their attendance, and twenty-four of the 350 representatives to which the State Associations were entitled. No daylight was devoted to home missionary papers or addresses except the first hour Wednesday morning, when Dr. F. L. Goodspeed cordially welcomed the meeting to his historic church, and Pres. Nehemiah Boynton responded with equal eloquence, after which came the annual secretarial paper by Dr. Choate, which was virtually an outlook from the office upon the problems of internal and external administration. The problem in the office is financial; in the field it is lack of men and surplus of immigrants.

The usual feature of addresses by a group of state secretaries and superintendents was sacrificed for the sake of business, but it is quite possible that the states were reconciled, in view of the outcome.

THE SERMON

The convention opened with the sermon by Dr. Gladden, who was cordially welcomed back to the city of his former ministry and was on Wednesday evening given a reception by the Washington Gladden Men's Club of the North Church. Memorial Day was marked by the presence of nearly 300 veterans of the Grand Army in the body pews. Mindful of the day as well as of his duty to the society, Dr. Gladden delivered a strong discourse on The Church and the Nation, his text being Luke 4: 18, 19, Christ's inaugural message. After tracing the patriotic work of the society before the war, he came to his special theme, the exposition of one phase of the Christian spirit—its attitude to the poor. It was the utterance of a Christian socialist, willing to be called an alarmist if necessary though preferring to pose as an optimist. Of both nation and church he asked the question, Is it Christian? and answered that in spite of many sterling qualities in both, their trend is away from the poor. A reference to the man at the head of the nation as exerting his influence to resist this trend brought out a round of applause, as did the finished sermon. His characterization of the Congregational Church,

as indeed of most other Protestants, as the church of the employers, our alliance being chiefly with the prosperous, challenged the attention of his hearers; it called to serious thought even though it failed to persuade all of the correctness of the diagnosis. He pleaded for a bridging of the chasm of indifference and ill will between the church and the common people. No kind of ill will, he said, can resist the appeal of patient and persistent love.

BUSINESS

The great question of the year was the report of the Committee of Five on the matters referred to them at Des Moines touching the administration and finances of the C. H. M. S. and its relation to the state societies, with instructions to present such recommendations for reorganization and readjustment as might seem advisable. The reading of the report in full by the chairman, Rev. Charles S. Mills, D. D., of St. Louis, occupied an hour, and for a half hour more he answered questions. This was on Wednesday afternoon and paved the way for a discussion on Thursday which began at eleven o'clock and, with an intermission for dinner and the forcible introduction of a few brief matters of annual business, lasted until seven in the evening. Dr. Mills had his associates, President MacKenzie, Dr. H. P. DeForest and Mr. A. H. Wellman, at his side on the platform, and they assisted in the defense of the report.

The alignment of forces was practically the executive committee, past and present, against the field. Judge H. M. Perry of Southport, Ct., an ex-member, and Rev. Dr. W. L. Phillips of New Haven, chairman, were the leaders of the conservative party, while the Committee of Five were the chief speakers in their own behalf. There was also a third party with Dr. Newman Smyth as spokesman, favoring postponement in order to a more intelligent grasp of the questions involved. It was urged against the proposed plan that it is undemocratic and uncongregational; that it will separate the churches and the society still farther; that it might have disastrous legal consequences in the alienation of bequests; that it was manifestly unfair to let so small a number of voters decide so momentous a proposition; and that it was giving the self-supporting states an undue preponderance in the new board of directors, whereby the work in these states would be maintained at the (moral) expense of the weaker sections of the country. All these positions were in turn denied. The plan will bring churches and society into closer relations; men may be loyal to both state and nation in this as in political affairs; sweeping changes in other critical years have not invalidated the society's financial powers; and as for the absent members, they had been notified of this important business meeting; where were they?

The first vote was taken on the general but pivotal recommendation "that proper steps be taken, if this report shall be adopted, to put this suggestion into operation through the requisite changes in the constitution." The largest vote of the day was polled on this question, forty-nine voting yes, and sixteen no. Reorganization being thus ordered, consideration was given to details by discussing and voting upon the other recommendations seriatim. With a few exceptions, they were all adopted by nearly unanimous votes of decreasing numbers. Frequent amendments were proposed, and were often accepted by the committee unless a change of plan was involved. Radical amendments found no favor. One or two articles the committee consented to withdraw, and two others, censuring the executive committee for basing appropriations too largely upon dreams of lega-

cies to be, and bidding them retrench in the cost of the magazine, were defeated. The report as thus amended and adopted in detail was finally adopted as a whole. Amendments to the constitution embodying these changes were then offered for consideration in 1906, and were put in charge of a special committee of five, not yet appointed, to be cleared of any legal barnacles that would prevent their smooth passage next year.

As indicating their essential loyalty to the old administration, the triumphant majority then cordially voted that

This meeting expresses its appreciation of the difficulties under which the executive committee and officials of the C. H. M. S. have labored during the past year, and under which they must of necessity labor during the present year, as they prosecute their work. We therefore commend the society to the churches, urging that they rally enthusiastically to the support of the society and its officers, alike by prayers and the practical sympathy of enlarged gifts.

The only important annual business was the election of officers. Sixty-four people voted with unanimity as the nominating committee suggested, except that five thought Dr. Boynton worthy a re-election in spite of the new one term rule. The new officers are: president, Rev. H. C. King of Ohio; vice-presidents, Pres. James B. Angell of Michigan, Rev. W. A. Bartlett of Illinois, Pres. Dan F. Bradley of Iowa, Pres. William DeWitt Hyde of Maine, Rev. Edward M. Chapman of Connecticut, Rev. Reuben Thomas of Massachusetts, Justice David J. Brewer of Washington, D. C., A. W. Benedict of Missouri, Rev. L. H. Hallock of Minnesota, Rev. E. L. Smith of Washington; recording secretary, Rev. Henry P. Schauffler of Connecticut; auditor, George S. Edgell of New York; executive committee, to serve until 1909, George E. Stockwell of New York; to serve until 1910, Rev. H. H. Kelsey of Connecticut, Rev. W. W. Leete of Connecticut, Arthur F. Whitin of Massachusetts; committee on nomination, Rev. Joseph H. Selden of Connecticut, Rev. Sydney Strong of Illinois, W. H. Strong of Michigan, Pres. C. O. Day of Massachusetts, Rev. W. H. G. Temple of Ohio, Rev. F. S. Fitch of New York, Rev. William Horace Day of California; committee on report of executive committee, Rev. H. P. DeForest of Michigan, Rev. H. C. Herring of Nebraska, Prof. Arthur Gillette of Connecticut.

An invitation from the Board of Trade of Atlantic City, N. J., to hold the next meeting in that city was referred to the executive committee. Since there are only two little churches of our order within sixty miles of the spot, it is doubtful whether the committee will invite its speakers to travel long distances to address each other in a small hall or, what would be worse, in a large one; and the meeting may very likely go to the middle West.

THE OTHER SOCIETIES

The three societies co-operating in home missionary effort by planting Sunday schools, building churches and educating ministers and parishioners were on the program as usual. Each had ninety minutes for its annual public appearance. This is either too much time or too little. If these societies are only guests by courtesy of the C. H. M. S., one session should suffice the three. If they have outgrown that situation, and we are now to have a joint meeting of these four (or five) home societies as the denomination seems to desire, a whole session is none too long for each of these three. Just as some speakers were getting warmed up to their work it was time to stop, and one conscientious president was an illustration of "Uneasy lies the head

that wears a crown," as he tried to keep his representatives from encroaching on other people's time.

It was good to see and hear from men who have been doing things on the field—Dr. Herriek, who has been planting Sunday schools all over Minnesota and helping God's will to be done on earth as in heaven; Dr. Seroggs of Oklahoma, his life dedicated long ago to academy building in the West; President House of Kingfisher College, a veritable Nehemiah in the face of discouragements; and Rev. S. H. Goodwin, who for seven years has been wrestling with Mormonism and could throw some new side lights on it. The introductory addresses of the presidents were similar in scope; not so those of the secretaries. Dr. Tead outlined the present work of the Education Society; Dr. Sanders told what the C. S. S. and P. S. ought to do and what he hopes it will do when he gets to work; and Dr. Richards, from a denominational rather than a society's outlook, gave a statesmanlike paper on Our Opportunity in the South. In his address of welcome Dr. Goodspeed had expressed the hope that the vague term "frontier" might be defined. Dr. Richards declared it to be the South without distinction of race. There is abundant opportunity there for a denomination which stands for a free church, an evangelical faith, a high morality, and a fellowship whose central idea is brotherhood. The Sunday School Society had but one other speaker, its Minnesota superintendent; the Education Society brought forward three men from the West to let us see the kind of heroic stuff with which we are leavening the nation; the C. C. B. S. introduced three Eastern pastors, whose addresses might be called academic rather than experimental, although Dr. A. W. Ackerman spoke epigrammatically from personal touch with "Church Building East and West," as he emphasized the need of a spiritual home, a sacred place for every community. Rev. F. J. Goodwin and Dr. F. S. Fitch spoke ably upon The Church the Center of Civic Life, and The Church and the Christian Development of America.

Secretary Northrop, of no society or of all as he urges the need of systematic beneficence, found a place in the Sunday school hour. With only fifteen minutes for his twenty-minute rapid fire speech, he threw the throttle wide open and reached the terminus almost on schedule time. His style, his speed, and William Shaw's graphic characterization of his mission that evening ought to assure for Mr. Northrop and his message an abiding memory with every listener.

THE EVENING SESSIONS

The meetings of popular interest were held at night. Wednesday evening was devoted to young people, and a brilliant array of speakers set forth their opportunity for service and their duty. Don Shelton voiced the growing sentiment of the need of a deeper evangelistic spirit in the Church. Rev. Laura H. Wild of Lincoln, Neb., the only woman on the whole program, attracted attention as a representative of the young women who are beginning to enter our pulpits. With no manuscript and no self-consciousness, she suffers not at all in comparison with any other speaker. On the subject of home missionary intelligence a need of college students she advocated the establishment of a home missionary lectureship for half a dozen Eastern colleges as a most profitable investment. Young people are willing to undertake heroic tasks, but Chinese Boxers and African lions are preferable to the deadly monotony of the prairies.

Why young people should help was answered by Rev. Livingston L. Taylor. It is their fight. Always it is "old men for counsel, young men for war," and in Christian service the rising generation should be made to realize this. William Shaw also emphasized this in telling how young people may help. He asserted that too much attention in missionary boards

is given to tithing mint, anise and cummin, that is, method, administration and constitutions, at the risk of neglecting the weightier matters vital to missions and Christianity. Dr. Nehemiah Boynton was the last speaker, urging that our enthusiasms be rooted in heroism and sacrifice, lest they leave us weaker and poorer.

Thursday evening Rev. Alexander MacColl interpreted The True Apostolic Succession to mean that the Church must go back to Pentecost and recover the Pentecostal spirit. Dr. W. H. G. Temple sounded an echo of the Tuesday celebrations in his address on Patriotic Christianity. The Christian should ask how he may bring his Christianity to bear in the discharge of his civic duties and so infuse into them the spirit of Christ that the highest plane of patriotic living shall be reached and maintained. Good wine at the feast's end was provided by Dr. C. R. Brown, whose address on The Church in the West was a fitting climax to the convention. Picturing the march of the Latin missionaries up the coast of California, and that of the Greeks southward until they met, he showed the need of a Puritan ideal and gospel in that same land. LONG.

Springfield Sparkles

The reporter wrote it first, Springfield Sparkles, but there wasn't a drop of rain.

The joint meeting of four societies gave the assembly a variety of presiding officers, each of whom rose to the occasion and proved himself the right man in the right place.

The Springfield papers, the *Republican* and the *Union*, gave generous reports of the meetings, and Rev. J. H. Ross was as efficient as ever in providing copy for them.

The other churches of Springfield assisted the First by loaning their pastors for devotional services and their choirs for evening sessions.

The devotional service Wednesday morning was the largest of its kind this reporter ever saw.

The secretary of the Connecticut H. M. S. contributed a hymn for the occasion. It was sung Wednesday night.

The C. H. M. S. needs the gold cure administered in large doses by a sympathetic and loyal constituency.—William Shaw.

The four societies blended well together in platform presentation. They are doing one work as co-ordinate trees growing out of one root, bearing leaves for the healing of the nation.

Prompt, fair, cordial to all, a genuine leader was Pres. Nehemiah Boynton, who helped much to preserve the amenities at critical moments.

The discussion of unexpended balances in state appropriations drew forth this definition: An unexpended balance is a section of a vacuum.

The vote on adopting the plan of electing the governing boards recommended by the Committee of Five—54 in favor to 5 against—showed conclusively the strength of the sentiment in favor of reorganization.

Secretary Richards spoke the timely word for the Southern states. They are coming to the front to ask for and to receive new recognition in the national Congregational field.

If a vote had been taken for the fit man to take the place of secretary of the society when it shall be reorganized, the chairman of the Committee of Five, Rev. Dr. C. S. Mills, would have been the choice of many, as was evident from remarks overheard.

Five mortal hours President Boynton stood in the pulpit Thursday afternoon. He wanted

to sing the Doxology when he was let out, but announced that there wasn't time before the evening session. He could sympathize with the man who umpired a nineteen innings ball game that same afternoon in Springfield, when the home team defeated Hartford 2 to 1.

Anent the suggestion to remove the headquarters of the society from New York to Chicago, the committee on the executive committee's report said: "Whether it would be wisdom to remove the society's headquarters 1,200 miles west of the nest where seventy-three per cent. of all the golden eggs are laid, we submit to the candid consideration of those who wish not the depletion but enlargement of our resources."

The Monthly Quota from Canada

General Movements

An effort is being made in the Maritime Provinces to revive interest in Christian Endeavor, and reorganization has brought larger average attendance. Several churches have been moved to an ingathering, with gratifying results. Recent accessions illustrate this work East and West: Truro, N. S., 8; St. John, N. B., 13; Stratford, Ont., 16; Winnipeg, Man., 72. The debt campaign continues, expecting ultimate success by the end of the year. Church union, too, is being advanced by committees in charge of details.

Our Annual Gatherings

Toronto, June 7-12, and Pleasant River, July 5-9, will be the places and times of our two unions. Among visitors the Toronto meeting will be delighted to welcome will be Drs. John Brown, Bedford, Eng., W. H. G. Temple, Cleveland, an old Nova Scotia boy, and C. H. Patton of the American Board. Dr. Temple will speak for home missions, Dr. Patton at the foreign missionary gathering, and Dr. Brown at the closing session. Good meetings are expected, with results far reaching in education, missions and strong, practical evangelism.

A Worthy Jubilee

The Montreal *Witness*, controlled by Mr. J. R. Dougall, celebrates this year its diamond jubilee. This journal is a fine example to newspaperdom. The columns are clean, free from sensationalism, and ably edited. Advertising matter is carefully examined, and everything doubtful set aside. It would be interesting to know what money has been turned away by this course, as the amount must be large. Altogether the *Witness* is probably the greatest intellectual and moral force in Canadian journalism. Congregationalists honor the editor and rejoice in his commanding influence throughout the land. The chairmanship at the coming union would be a small tribute to his worth, in this the jubilee of his publication.

War on the Saloon

The Ontario Legislature has been improving the license laws in stringency and enforcement. The Quebec House also considered amendments and listened to a strong plea for the Gothenburg system by Dr. Lemieux, who urged reducing the licenses by one-half, doubling the fees to secure them, closing barrooms at seven on Saturday evenings, and thorough temperance education in the schools. A forward movement is the prohibiting of houses astride the line, which has made possible the evasion of law on both sides of the border.

Affairs of State

The autonomy measure referred to in former articles is now in the final stages of committee, and its enactment is assured. The school clauses were the bone of contention, and much was said about limiting the power of the new provinces, though my own preference would be a national rather than a provincial system of education. I think, however, that the government made a great mistake not only in legislating for separate schools in the West, but in withholding from the electorate their purpose in the recent elections. Two constituencies are now open, one through the death of the late minister of public works, the other through the appointment of his successor, and their verdict on June 13 will be awaited with interest.

The Canadian Woman's Board

The Congregational Woman's Board of Missions for Canada met at Montreal, June 1, 2. Work among young people was a chief topic of discussion. Receipts and interest were up to the usual high mark. Mr. C. Bell of Chisamba, Africa, added to the profit by his addresses. J. P. G.

The Home and Its Outlook

For My Boy's Baptism

BY FRANK FOXCROFT

Saviour of Men, dear Christ our Lord,
We bow our hearts to Thee:
Thou art the same today, we know,
As when in Galilee
The children playing in the street
Left all to gather at Thy feet.

Mothers their babies brought to Thee,
To feel Thy touch divine;
And little children, in sweet trust,
Their small hands placed in Thine:
Not fear, nor stern rebuke that day
Could keep Thy little ones away.

And when the crowds grew faint with want
Under the noonday sky,
It was a child's small offering
Which Thou didst multiply:
It was a boy's five loaves of bread
With which the multitude was fed.

Saviour of men, dear Christ our Lord,
We bring our boy to Thee:
That he may feel Thy touch divine
Like those of Galilee:
Keep him, we pray Thee, near Thy side
Whatever else in life betide.

Shield him from sin; sustain his feet
Along life's thorny way:
Teach him to know Thee as Thou art,
To love Thee and obey:
Use him, like him of long ago,
Food on the hungry to bestow.

WHEN the young men and women of the household begin criticising the choice and preparation of food, why not provide a chafing dish and plan the meals that they may often have a share in the cooking? Instincts of domestic management are astir which should be utilized. The careful measuring and attention to detail will develop respect for the cook's art and a few failures will beget new patience with food a trifle faulty. Insist that no looker-on spoil the lesson by pressing its moral home. Teach such a girl or boy to preside at the salad bowl, to mix a good French dressing, to serve neatly and gracefully. The occupation will benefit the critical faculties giving them material to work upon. When undue thought about table delicacies manifests itself, encourage the inviting of young friends to informal lunches. Decide exactly how much shall be spent and then leave the selection to the young host or hostess. Endeavor to leave to them all care of the entertainment, having them prepare as much as is possible with their own hands.

THE COMING of Children's Sunday brings up once more the matter of presenting Scripture to children in the most attractive and suitable form. Paraphrases of Bible stories may be useful with the very little ones, but nothing ever can or ought to take the place of the beautiful old Bible words. The child himself feels the charm of their dignity and directness more than we realize is possible. Judgment must, of course, be

shown in selection, and parents cannot do better than to use with their boys and girls certain numbers of the Modern Readers' Bible Series: Bible Stories of the Old Testament, Bible Stories of the New Testament, and Select Masterpieces of Biblical Literature. These can be bought at any book store for thirty-eight cents each, bound in linen-colored boards and in the diminutive form the children love. A satisfactorily illustrated Children's Bible, published by the Century Co., can be bought for \$2.25, while for older boys and girls a well-arranged series is the three-volume set called Hebrew Story and Christian Scriptures, edited by Bartlett and Peters. In a recent contribution to this department entitled The Divine Library, the author speaks of receiving, as a child, a Bible so unattractive in appearance that she was repelled and did not care to read it. Surely, with all the attractive editions on the market, the modern child need never have such an experience.

The Stranger Within Our Gates

BY HARRIET WINTON DAVIS

The new maid was depressing. Tom said he felt as if he had slain all her nearest of kin every time she spoke to him. What was the use of going around with such a preternaturally long face anyway? Bridget was always so nice and jolly. Eva, too, missed the smiling, freckled countenance. Bridget had been a part of the little household so long that it seemed unnatural to see this solemn stranger in her place, but when the old mother had need of her who would bid her stay? It did seem a little hard, though, that Aunt Marion should have to go away, too, throwing the cares of housekeeping so suddenly on Eva's unaccustomed shoulders. Her schooldays had been so happy, and she realized with a little pang that they were over forever; but after all, she was glad. It was pleasant to be at home. She had just finished arranging the books she had unpacked, stopping occasionally to dip into one when her brother opened the door.

"Where's that graven image going now, Eva?" he asked, "I met her headed for the street with her bonnet on."

"Who—Olga? O, she's going to Carmel to get some things she left there. She's coming back on the four o'clock train."

Tom groaned. "I hoped she had taken her form from off our door permanently. Really, Eva," he said, "she'll have a blighting effect upon us all. I can feel even my sweet sunshiny spirit being gradually crushed out. I am not the same merry youth I was before this thing of evil appeared to us."

"O, Tom," Eva laughed, "that sounds as if it was too much Poe, instead of poor Olga," but he went off muttering.

"Well, if I'm to be housekeeper I mustn't idle away any more time here," Eva said, and started up attic to investigate the leak Olga had reported to her. "What a forlorn place," she thought, as she opened Olga's door. It was only in

the center of the room that one could stand upright. The one small window admitted little light or air. The uncovered floor was rough, the walls bare, while various discolorations overhead showed that this was not the first time the roof had sprung a leak.

"The poor girl! No wonder she can't smile—with such a room as this, and to think of dear, patient Bridget having it all these years! It's too bad. I shouldn't think Aunt Marion would have allowed things to go so."

Then Eva fell to wondering as to how they could improve matters. Of course the first thing was to repair the leaky roof, and perhaps the walls could be papered. That would make it a little better. Some of the furniture looked shabby, too. If there was only a decent bureau and a more comfortable chair, and O, what a looking-glass! Eva thought, as she glanced into the little cracked mirror that hung by a twine string from a nail. "Poor thing, I pity her if she thinks she looks as she does in that." Wasn't there anything that could be spared from somewhere else to make this room more attractive? But even then it could not help being hot and stuffy. Suddenly a thought struck her.

"If Olga could only have the old playroom downstairs! That is so nice and cool, it's too bad to use it just for a storeroom," and she opened the door and looked in. It was not very large, but the double window was wide and shaded by the spreading branches of the great apple tree. Often, as a child, Eva had stood there and broken off the pink blossoms that fairly tapped on the panes, as if calling attention to their own loveliness. She remembered how Aunt Marion used to warn her that for every one she plucked a big red apple might be lost, but the roseate clusters were too alluring; there were always so many apples anyway—more than they could eat. Eva gave a little sigh as she thought of the childish days, then she turned her mind to the business in hand. "She must have it—it's just the thing," she said aloud in her eagerness, "I'll ask Papa as soon as he comes in."

Then she saw Tom on the lawn, teaching the half-grown puppy to jump over a stick. "O, Tom, please come here a minute," she called, and hurried down the stairs.

"Well, what is it, Sis?" he asked, as he flung himself on the lounge. He listened in silence to her plans, then he looked at her critically for a moment. "You're not a bad kind of a girl, Eva," he said; "you mean well. However, I think we'd better continue the roasting process. I'm afraid she'll stay if we make her too comfortable. Let's leave her in the attic."

"O, Tom, please help me. I want to change things right away, if Papa is willing," she said coaxingly.

"Couldn't possibly, my child, I'm going down to the Point fishing. Run along now, little girl, don't tease," and he waved his hand in dismissal.

Eva looked disappointed, but she did not wonder that Rocky Point was attractive that lovely morning, and, besides,

Tom seemed to dislike Olga so, anyway. She hoped her father would be more sympathetic. Tom was watching her out of the corner of his black eye.

"Eva," he said presently, "my new line has got into an awful mix-up. Can't you do something with it? My fingers seem all thumbs when I try."

Eva's slim white fingers were so dexterous in untangling the refractory knots that there was no danger of mistaking them for thumbs.

"I'll bring you home some of the nicest fish you ever laid your eyes on, for your dinner," Tom said as he wound up his line.

Eva thought she would a good deal rather have his help at home, but she only smiled and said she would be ready for them. Tom went off whistling, with the dog at his heels. Eva busied herself about the house until her father came in, then she took him upstairs to show him the leak.

"Whew, but this is hot!" he said as he mounted the attic stairs.

"Just think, Papa, how bad it must be to sleep here. See what a miserable little room," she said as she opened Olga's door. She gave him a chance to examine the leak and then she laid the case before him—briefly, for her father had taken a newspaper from his pocket and was vigorously fanning himself.

"Of course let her have the room if you want to, Eva. I think myself it's better to use a good comfortable room like that for a human being than keep it just to stow away a lot of traps in," he said as they reached a cooler atmosphere. "I declare I don't see how old Biddy stood that attic so long." Then he added: "Your aunt is a mighty good woman, but I must say she did let things go surprisingly. However, you're housekeeper here now, and we'll see how you make out," and he pinched her ear.

To Eva's surprise she found Tom in the sitting-room. He listened silently while she and his father discussed the proposed change.

"I thought it would be so nice to get it all done while Olga is away and surprise her with it," Eva said, "but I don't suppose we could. She'd have to be here to help."

"What's the reason we couldn't?" Tom asked. "I'll go over and get Mrs. Ryan; she's always ready for a job. I guess she and I can manage it, with you to boss us."

"O, Tom, you dear boy," Eva said delightedly. Then her face shaded. "But you were going to the Point. Ross Barker said yesterday the fish were fairly jumping out of the water."

"O, I know they're just dying to be caught, but they'll have to wait a while. I've got some other fish to fry now," and Tom picked up his hat. Mrs. Ryan promptly appeared and they were soon ready for work. Tom took command like a general.

"Now if there's any of this stuff you want left down here, Sis, just pick it out and we'll cart the rest up to the attic in a hurry," he said to her. Several pictures that had been marvels of beauty in her childish eyes were hanging in their old places.

"We'll leave them just where they are, they look so pretty," she told Tom.

The old green and brown roses on which they used to play still carpeted the floor.

"Ingrains are powerful things to wear," Mrs. Ryan said.

The neat bureau with its glass into which one could gaze without loss of self-respect, a small table, a rocker that needed only a very little of Tom's mechanical assistance to become a cozy resting place were to be left, while the few things pronounced worthy were brought down from Olga's room.

"Perhaps she would rather take those out herself," Eva had said when Mrs. Ryan proposed transferring the contents of the bureau drawers. "I'm so glad this bureau can lock up," Eva thought. "She will feel as if she had a little more privacy."

"I guess that Olga's a pretty good girl," Mrs. Ryan said to her in an interval of rest. "I know some folks that lived near where she come from." Then she repeated what they had said, how Olga had wanted to fit herself for teaching, but had put aside her own wishes to care for her brother's motherless children, and how, after she had grown to feel as if they were like her own, he had married again, and then somehow she had been made to know there was no place there any longer for her, and she had resolved to go into service. "But they say she ain't never been the same since. It kind o' broke her all up. Poor thing!" Mrs. Ryan added sympathetically, "she seems awful sad."

Eva listened with a heart full of pity. "O, how could they treat her so?" she said to Tom when Mrs. Ryan went upstairs for something. "I'm going to do all I can to make up to her for it."

Tom said he didn't believe in the whipping post, but he thought a man who would treat his sister like that came mighty near deserving it. Then he pounded a loose tack into the carpet with a great deal of unnecessary force.

It was nearly four o'clock when Mrs. Ryan, with arms akimbo, announced that "there didn't seem to be nothing more that she could do," adding, as she surveyed the room with a satisfied smile, "It certainly do look grand!"

Eva moved around the room, adding the finishing touches tenderly.

"It will give her a little homey feeling," she thought; and the words, "He setteth the solitary in families," came into her mind. Or perhaps they had been there all the time.

"Wait a minute for me, Tom," she called over the balustrade, as she ran lightly up to her own room. She took a pretty vase from the mantel and, opening a drawer, selected a dainty table scarf. When she went downstairs Tom was busy near the window.

"O, what's that, Tom?" she cried.

"O, nothing but an extra shelf I had. I thought it might come in good for her to put something on. This seems to be a good place for it," and he tried to look indifferent.

"O, what lovely carving! You do make such pretty things! Tom," she added, rubbing her face against his cheek, "how good you are!"

The shelf was hardly in position when they heard Olga on the stairs.

"She's on her way up to that dreadful room," Eva whispered, but Tom had dis-

appeared. Then she called: "Olga, come in here a minute. I want you to see this room since we cleared it out. Isn't it improved?"

"It looks beautiful," Olga answered, but looking very much like the graven image Tom had called her.

Eva grew a little embarrassed. "We fixed it for you, Olga. That other room isn't comfortable and I'm sorry you ever had it. Try that rocking chair, Olga," and she pushed it toward the window. Olga obeyed mechanically.

"Do you really mean," she asked, looking at her in a dull surprise, "that you have done all this—taken all this trouble just for me?"

"But Olga," Eva said, "we enjoyed it, we didn't think it was a trouble. We wanted to do something to make you happier. You deserve to be happy, and we want you to feel that you have a real home here." Then, with a thought of the disappointed hopes, "you can have some of my books if you want to study, Olga, and I'd love to help you about anything."

But Olga was crying quietly. Eva looked at her in distress, with the tears in her own eyes. She did not know what to say but she took the hand that had done so much for others and gently pressed it.

Olga raised her head. "Some way I've been just ready to give up. I've felt as if I didn't care what happened. Nobody else seemed to care either, and the heart's just been taken out of me." Then she steadied her voice. "But it doesn't seem so lonesome now. It isn't just the beautiful room, but it's the thinking about me—to know that somebody cares," and she smiled through her tears. Tom ought to have been there to see the graven image then!

Tangles

[For the leisure hour recreation of old and young. Any reader who can contribute odd and curious enigmas, etc., of a novel and interesting kind is invited to do so, addressing the Puzzle Editor of The Congregationalist.]

40. CHARADE

"I know a ledge where columbines
Ring ONE, sweet chimes of fairy bells;
Where, up and down the rocky lines,
Their silent music swells.

"I know a bank of plummy fern,
Where, underneath each dainty frond,
Wake-robin starts at every turn—
And robin wakes, beyond.

"I know a TOTAL hollow, filled
With wind-flowers, all a twinkling mass;
As if the Milky Way had spilled
Its stars upon the grass.

"I know where sounds the ONE dove's coo,
Where arums stately beakers hold,
And violets carpet all the TWO
With purple and with gold."

• • • • •
Said Uncle Tim, whose caustic flings
Are obvious to the most obtuse,
"You 'pear to know a heap of things
That ain't no kind o' use."

M. C. S.

41. ENIGMA

"Some one is here!" whispered a breeze
Under its breath, to a crowd of leaves.

Merry at heart, this a brook overheard,
Murmured its thanks, and sped on with the word.

Even the flowers, just awake from their sleep,
Rose up in haste, the new-comer to greet.

In the blue sky, the white clouds moving on,
Stopped in their course, to hear the glad song.

Heart of the year, beloved as a queen!
Everywhere loyal subjects are seen.

Rich are the gifts that will follow your reign,
Earth is rejoiced, and joins the refrain.

SEA.

42. TRANSPOSITIONS

Take the first two letters and place them in the same order at the end, and turn wandering into a bolsterous preacher; firm into having most ability; a form of punishment into most fully developed; late into middle; send into a head covering; a part of the face into a unit of measurement; a curve into slightly burn; a beverage into devoured; depend into a musical instrument; inclose into the curd of milk; a fluid into a relative; an ancient and wealthy ruler in the New World into a Bible character; complete into the home of an animal; engage into hear.

C. J. KNIGHT.

43. CHARADE

(Partly Phonetic)

I needs must LAST FIRST serve me for a bowl,
If in these lines my readers find a WHOLE.

NILLOR.

44. THE ELEVATORS

There were four sets of elevators in the Eiffel tower. Five friends—A, B, C, D and E—ascended the tower. The first four went up in the elevators, each taking a different one. B started nine minutes after A; C, nine minutes after B; and D, nine minutes after C. E started at the same time as D, but went up by the stairs on foot. The elevators made the trip each way in twenty-seven minutes, while E took twice that time to walk. How many times was E passed by his friends before he reached the top platform, they descending at once upon reaching the top?

J. H. FEZANDIE.

ANSWERS

35. 1. Cortelyou, Depew. 2. Lee, Carnegie. 3. Madison, Addison. 4. Knox, Fox. 5. Socrates, Pericles. 6. Reed (Reade), Meade. 7. Payne, Twain. 8. Clark, Stark. 9. Stowe, Poe. 10. Cuyler, Tyler. 11. Prescott, Westcott. 12. Hillis, Willis.

36. Our Mutual Friend (Charles Dickens); The Crisis (Winston Churchill); Looking Backward (Edward Bellamy); Kenilworth, Redgauntlet (Walter Scott); Kidnapped (Robert Louis Stevenson); Great Expectations (Charles Dickens); Hard Cash (Charles Reade); Woodstock (Walter Scott); The First Violin (Jessie Fothergill); Never Too Late to Mend (Charles Reade); The Right of Way (Gilbert Parker); In His Steps (Charles Monroe Sheldon); Lilac Sunbonnet (Samuel Rutherford Crockett); Unleavened Bread (Robert Grant); Man and Wife (Wilkie Collins).

37. A shadow.

38. (Roman numerals are to be substituted for the figures.) I, Cld, dim, vim, Dix, mild, mix, Ild.

39. Delightfulness.

Excellent solutions are acknowledged from: C. L. King, North Easton, Mass., to 30, 31, 32, 33, 34; R. F. B., Cambridge, Mass., 30, 31, 33, 34; E. C. Graves, Morrisville, Vt., 30, 31, 32, 33, 34; Mrs. A. M. Dexter, Mattapoisett, Mass., 30, 31, 32, 33, 34; Nillor, Middletown Springs, Vt., 30, 31, 32, 33, 34; N. T. Blakeslee, Port Washington, Wis., 34; M. B. H. H., Middletown, Ct., 30, 31, 32, 33; J. O. Meyers, Wauwatosa, Wis., 30, 31, 32, 33, 34; Abbie A. Tidd, Westboro, Mass., 26, 28; Mrs. E. E. Cole, Boston, Mass., 30, 31, 32, 33, 34.

Several different answers have been given to 33, including "germ," "gas," and "life." Charles Jacobus points out that 23 may have more than one solution, and that any multiple of the heights given will answer the conditions.

Our eyes should be blind in the abode of another.—Irish Saying.



Zill and Polly

BY SARAH L. TENNEY.

It is some years since the young readers of *The Congregationalist* were first introduced to Zill, the Brazilian monkey, who took his name from the last syllable of the country in which he was born. Though he is now eight years old he would still be considered an infant, for monkeys live to a great age. It can hardly be said that wisdom has come with years, for although Zill looks wise, he is as full of pranks as ever, and must be closely guarded lest he work mischief.

In the winter season and through the colder weather, Zill has a little room all his own, in the big mansion to which he belongs. But at this season he has an attractive little house on the lawn, built of wire netting and comfortably roofed over. The floor is covered with clean straw frequently renewed, and there is a loft with a soft bed.

His inseparable companion, eating, playing and sleeping with him, is "Polly," the cat. When only a wee kitten, Polly was brought to Zill for a playmate. At first the monkey refused to take any notice of her and resented all attempts at familiarity on the part of the little stranger. But one day, frightened at the persistent barking of a big mastiff, kitty fled to Zill for protection, and ever after the monkey's arms were ready to embrace and "cuddle" the new-comer. The cat is now four years old, altogether too large to be held any longer in Zill's long arms, but not too large for him to show the strongest devotion toward her and make her his partner in many a wild prank.

On the estate where these animals live are several hothouses and electric wires run from them to the mansion. Zill, who is crazy to get at plants and flowers, watches every chance when he is loose on the lawn to gratify his longing. But he has been guarded so closely ever since he destroyed some beautiful tulips that he never finds the door open.

But he tries another game. There are two wires running parallel to each other. Zill curls his tail—Brazilian monkeys are ring-tailed—around one of the wires so he may not fall, then hustles along with great speed on the other till he reaches the house. Polly follows closely behind doing exactly the same thing. The effect is ludicrous in the extreme. One could almost believe they were trying to imitate the trolley cars. But the scheme, clever as it is, doesn't work so far as Zill is concerned. For the gardener's attention, instead of being diverted by the trick, is never relaxed. After a long and fruitless spell of waiting, Zill returns to his cage chattering with anger.

Zill seems to be really afraid of only one thing—the garden hose. One day when the greenhouse was open and his mistress had Zill in her arms, he spied the opening, slipped to the ground, and quicker than you can tell it, made for the hothouse, and climbed to the very top in-

side. The gardener had placed some delicate pinks on top of the steam pipes to force their growth, and Zill's delighted eye fell upon them. Chattering with joy, he was just going to seize them, when the gardener caught up the hose and pointed it at him. Zill uttered a shriek of fear and rushed frantically back to his mistress's arms. Since then that hose has done valuable service.

The cage is fitted up with a first-class gymnasium—swinging bars, ropes, climbing poles, ladders and all like attractions dear to the monkey heart. On these both Zill and Polly perform with the agility of experts.

Sometimes Zill is rather rough with his gentler companion. He will curl his tail around her neck and drag her back and forth on the floor of the cage, till poor Polly looks almost choked. She bears it patiently, however, as though it were one of the necessary incidents of living. Zill never really hurts her, but he plagues her more or less every day. They eat from the same dish, but not always the same things. One of the daintiest dishes on Zill's menu is spiders! He keeps his premises beautifully free from these pests, and chatters grateful thanks to one who spreads before him his favorite morsel. Polly turns in mild disdain from such a dish, and walks off as though insulted.

Zill loves to wash his hands and will do it precisely as a person does, rubbing the soap all over his paws till he has a thick lather, then dipping them in and out of the water. The only part of his face he will wash is his mouth. Into this he crams the lather of which he is exceedingly fond.

He is very fond of pills. "Are you sick today, Zill?" his mistress will ask him. And Zill will assume a look of pain, lay his head pathetically on one side and give a grunt that means "yes."

"Would you like a pill?"

Another grunt with an eager gesture as though reaching for the box of pills.

"Let me see your tongue."

Zill runs out his tongue so you can see way down his throat.

"Yes, I see you are very badly off," says his mistress, producing a box of pills and handing it to the monkey.

The patient takes it, unscrews the cover, shakes a few into his paw and tosses them into his mouth just as a human being would do. But the resemblance stops here. Instead of swallowing them, the monkey spits them out again and puts them back in the box. His mistress told me that he has sometimes gotten access to bottles of medicine, which it was his crowning delight to turn bottom upwards. Then he would lap the medicine from the floor, but he never was known to touch any poison. How can our young people account for that—or even the older ones who have perhaps made more of a study of the habits of animals?

Love is life. The unloving merely breathe.—Christopher North.

The City of God*

By Rev. A. E. Dunning

On earth the broken arches; in heaven the perfect round.

—Browning.

The Bible is the most optimistic of all literature. It begins with a vision of this earth newly created, in which the Creator looked on his completed work, "and behold, it was very good" [Gen. 1: 31]. It ends with a vision of God sitting on his throne saying, "Behold, I make all things new" [Rev. 21: 5], and with a picture of the renewed world, perfect in its materials and purified in its life.

The language with which the picture is drawn is almost wholly suggested by the Old Testament and the author could not have written it if he had not been saturated with the ideas and visions of the prophets and the priests. He was especially familiar with the writings of Isaiah, Ezekiel, Daniel and Zechariah. Prof. F. C. Porter's Messages of the Apocalyptic Writers gives full references and should be studied in order to find the true interpretation of these closing chapters of Revelation.

This lesson should be Rev. 21: 9-22: 5, where the word picture ends. The angel who had shown to John a vision of the great harlot city, Rome, the mistress of the world, and its destruction, now shows him, as from a high mountain top, the city made in heaven and let down to this earth pure and perfect like the bride of Christ [v. 10]. These are the last words of the message to the churches which God gave them to show "the things which must shortly come to pass," and they were meant as a suggestion of the consummation of his purpose to create a perfect eternal society of redeemed humanity. Here we may see:

1. *The Holy City—its structure.* It is difficult to describe an ideal in terms of mathematics or architecture. Attempts to reproduce or improve on this outline of walls, gates, foundations and dimensions by expanding details are likely to result in caricature. The author's first suggestion and prevailing thought is of a community illumined by a pervasive light which seems to radiate from a center as from a precious stone [v. 11]. The light is the glory of God, which makes the sun and moon unnecessary—the light of truth, righteousness and love. The presence of God is the central fact in his redeemed society. See Ezek. 43: 2-5; Isa. 60: 1-3; 2 Cor. 4: 6; Rev. 4: 2, 3.

The entrances into the holy city lead from every direction [vs. 12, 13] and the portals are always open [v. 25]. Wherever redeemed souls are, they may journey toward it in full confidence that they will be admitted, though the walls are strong and high. The angels that guard the entrances represent the spiritual Israel, that is, the children of God, and the names of the twelve tribes on the gates assure a welcome. The foundations bear the names of the chosen ones of Jesus Christ [v. 14], suggesting both the character and the permanence of the city as the abode of those united in his Spirit [Eph. 2: 19-22]. The dimensions [vs. 15-17] were large enough to include the known Christian world, excepting Greece and Rome, which were the sources of heathenism spreading through the earth. Read Ezek. 48: 30-35. The adornments of the city were the most rare and costly and imperishable things known—walls of precious stones, gates of single pearls, streets of pure gold, transparent as glass. The perfect society is to have a perfect abode.

2. *The Holy City—its character* [vs. 22-27; ch. 22: 1, 2]. It is one great sanctuary because God is everywhere seen and worshiped in it, so that there is no need of any place set apart as a temple. And God is known there as he has revealed himself in Jesus Christ, the great sacrifice for the redemption of mankind [vs. 22, 23]. Love and gratitude to him are the joyful, pervasive sentiments there; and the beauty of character exhibited in it sheds forth its splendor so that all nations walk by its light and

* International Sunday School Lesson for June 18. The Heavenly Home. Text, Rev. 21, 22.

kings are constantly bringing to it their willing tribute as to a shrine [vs. 24-26]. They would not bring into it anything unworthy, or any person not in harmony with the spirit of him who gave his life to redeem men from sin [v. 27; Isa. 60: 19-21; Zech. 14: 20, 21].

Such a holy character must have in itself constant means of purification and renewal. These are there, like a crystal river flowing from the throne of God, carrying refreshment and cleansing everywhere, and inexhaustible [Ezek. 47: 1-2]. The spirit of the Saviour pervades the social and business life, "in the midst of the street thereof"; and on both sides of the river it is as the tree of life constantly yielding fruit to sustain the spiritual life, and leaves that heal every incipient discord or tendency to selfishness [Ezek. 47: 12].

3. *The Holy City—the occupations of its inhabitants* [vs. 3-5]. They will not be compelled to fight against evil schemes or wicked men. No accursed thing will lift its head there. God on his throne, the compassionate Redeemer, is the light that makes impossible mental confusion or spiritual darkness. All the inhabitants are doing his bidding in love to him and to one another, gazing on his face in light ineffable and unfading, reflecting him in their own faces as though his name were on their foreheads. Thus they live and reign forever.

What a city! the dream of a purified soul, the vision of eyes anointed by the hand of "the first and the last and the Living One," who was dead and is alive forevermore. It is a vision sure to become a reality [v. 6].

The American Revision

Your recent mention of the increasing sale of the American Revision of the Bible leads me to make a request of those interested in this version. It is that any errata of any sort, whether in the text or in the parallel passages referred to in the margin, which any one may discover, should be reported to the undersigned, especially if the error is in the Old Testament. Communications respecting errors in the New Testament may be addressed to ex-Pres. Timothy Dwight, New Haven, Ct., or to Prof. M. B. Riddle, Allegheny, Pa.

A number of minor errata which appeared in the first edition have already been corrected in the plates, so that it may happen

that these same ones will be reported by those who use that edition. There may be others which have not yet been noticed; and as it is desirable to make this Bible typographically as perfect as possible, it will be a favor to the publishers and to all concerned if their attention is directed, as soon as possible, to any imperfections.

I may here speak of one passage in which a friend thought that he had found a mistake, though in fact there was none. It is Ps. 90: 17, where the A. V. has "the LORD," and where, therefore, one has a right to expect "Jehovah" in the Revision, but where we now read "the Lord." In this case the unrevised Hebrew text, from which our old version was made, had the word represented by "Jehovah"; but the revised Hebrew text has the word properly rendered by "Lord." Hence this word is left, only not printed in small capitals. There is another parallel case, viz., in Isa. 38: 14, where, following the A. V., we put "Jehovah" for "LORD," and where this reading still remains. But here too the more correct Hebrew text reads "Lord," and this word will be restored in future editions.

C. M. MEAD.

603 Boylston Street, Boston, Mass.

The Archbishop of York, Eng., is as adroit as he is sound in the faith. Having been appealed to by many clergymen to allow convocation to reaffirm its belief in the virgin birth of Christ in order to exclude from the ministry those who do not believe this doctrine, he replied that he could not discover any departure from the true faith by any clergyman or layman in the Church of England, and therefore there was no need to reaffirm this doctrine. But he advised his clergymen that if any heresies should arise among them they should use the opportunity, not to condemn others, but to strengthen their faith by more faithful study of the doubted doctrine.

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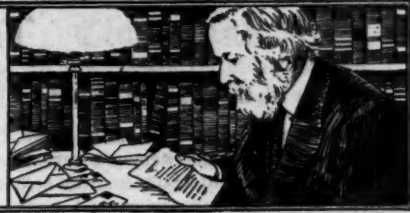
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THE CONVERSATION CORNER



The Old Folks have the Floor

THREE of them have written during the last winter asking for "an old Methodist hymn" which contained the line, "Not a foot of land do I possess." It was found in full in an old English edition of John Wesley's Collection of Hymns for the Use of the People called Methodists. It was very popular in the old country in the old time, and was formerly published in an abridged form in some American collections. The hymn represents a type of "other-worldliness" somewhat foreign to the convictions and demands of our practical life at the present day, but older readers will be glad to have four of the eight stanzas.

How happy is the pilgrim's lot!
How free from every anxious thought,
From worldly hope and fear!
Confined to neither court nor cell,
His soul disdains on earth to dwell,
He only sojourns here.

No foot of land do I possess,
No cottage in the wilderness;
A poor wayfaring man,
I lodge awhile in tents below;
Or gladly wander to and fro,
Till I my Canaan gain.

Nothing on earth I call my own;
A stranger to the world unknown,
I all their goods despise;
I trample on their whole delight,
And seek a country out of sight,
A country in the skies.

There is my house and portion fair;
My treasure and my heart are there,
And my abiding home;
For me my elder brethren stay,
And angels beckon me away,
And Jesus bids me come.

The hymn, I learn, was quoted in part by Mr. Waldron of the City Missionary Society in a sermon preached at the Beechwood Church in Cohasset in January last, with fine effect.

ANOTHER OLD HYMN

This reminds me of a request recently made by Mr. Waldron for an old hymn of which these two lines were a part:

These walls we to thy honor raise,
Long may they echo to thy praise.

They proved to be from an old dedication hymn written by Dr. Doddridge, originally for a church at Oakham (in England, not Massachusetts), but often used in this country in olden times, beginning:

And will the great, eternal God
On earth establish his abode?
And will he from his radiant throne
Avow our temple for his own?

(See Watts and *Select Hymns*, No. 141.) Speaking at a recent dedication service, Chaplain Waldron recited the whole hymn; his reason for doing it is so touching, and so exactly in line with our "old folks" talk, I am sure he will excuse me for printing part of his letter:

You may be interested to know how I came to ask for the hymn containing those "two lines." My mother, living in Maine at the age of ninety-two years, knew that I was to

take part in the dedication at East Weymouth where I was once pastor. Wishing with a mother's love to help her poor boy out, she sent me the two lines, which she had evidently remembered from the days of her childhood. I have copied the six verses of the hymn and sent them to her; the old hymn will awaken pleasant memories in her mind of bygone days.

D. W. W.

"SONGS FOR THE LITTLE ONES AT HOME"

My Dear Mr. Martin: I have been a reader of *The Congregationalist* from boyhood when it was called the *Boston Recorder*. I enjoy the Corner. When I was a little boy my mother taught me a verse of which I can only recall a line or two. I remember the time, a severe thunder storm on a summer afternoon—how dark it was!—and the noise of the rain, the vivid lightning and peals of thunder filled me with fear. I hid my face in her lap, and she repeated to me, "In the thunder, in the rain, . . . God is seen in everything." I was comforted then, and have been helped many times since by the same thought, very like the new (?) idea of the "immanence of God." I grew up with it! I wonder if any reader can remember the whole of it.

Boston.

S. F.

I remember just such a scene in my boyhood home, with the family sitting during the shower on the old-fashioned "stoop" facing West Mountain, while my good father, to divert our attention, sang an old song, only one couplet of which remains in my memory, like this:

The thunder it doth roar,
And the rain it doth pour—

does anybody remember any such lines?

Dear Mr. Martin: . . . May I also trouble you to ask for some old lines beginning:

How happy the Saturday night,
When I've tried all the week to be good.

Rosemont, Pa.

A. D. F.

The pieces asked for in both these letters are in "Songs for Little Ones at Home," still published by the American Tract Society. The first, "Where is God?" is on page 207, as follows:

In the sun, the moon, and sky,
On the mountains wild and high,
In the thunder, in the rain,
In the grove, the wood, the plain,
In the little birds which sing:
God is seen in everything.

Miss F.'s little poem is on page 70:

How pleasant is Saturday night,
When I've tried all the week to be good,
Not spoken a word that was bad,
And obliged every one that I could.

Tomorrow the sweet Sabbath comes,
Which our merciful Father hath given,
That we may have rest from our work,
And prepare for the Sabbath of heaven.

The poem, very familiar to many children of fifty and sixty years ago, is credited to "My Little Hymn-Book," and that I have not been able to find. It is also in John Pierpont's famous "Young Reader," published in 1835. Better than all, I have just learned through Mr. Editor Rankin of our paper that the compiler of Songs for Little Ones was Mrs. Mary Rankin Ward of Newark, N. J. From a letter recently written by a daughter of that lady,

I am allowed to give the circumstances of its making.

. . . You ask in regard to mother's Songs for Little Ones. As her children grew up about her, beginning in 1833, when she was twenty-one, she had this working theory for them that their education, moral and religious, would depend largely on their daily mental food. She was a sweet home singer with little to choose from, but found scattered songs which she applied to melodies, and made them serve her purpose with her children and with the children of the church next door, where she had a large "Infant department." I remember, when very small, standing up with my little brother at the little old piano to sing, and there the first "Songs for the Little Ones" were chosen.

She deprecated the constant use of "Mother Goose" and other doggerel, and talking it over with Dr. Magie, he consulted with the Tract Society Board—she always spoke of Dr. Hallock. Then she gathered what she knew by heart and making some additions presented it to them. Over some of the selections she had to fight—they seemed silly to the society! She inserted "I was not born a little slave," but at that time the society was afraid to touch that subject! But generally she had her way. When it was finished and accepted—in 1832—she received \$100 for necessary expenditures, and fifty copies of the book. She was gratified at hearing once from the board that it ranked next to Pilgrim's Progress in numbers sold, and she always felt that it was her contribution to the world of children. There may be many books of like nature more literary and artistic, but I believe none have grown out of a more intense heart of love and desire to do good to others.

This woman was indeed a pioneer in the field of pure and simple home poetry, and deserves the grateful remembrance of thousands in this land and foreign lands who have learned these "songs" themselves and taught them to their children and children's children.

ONE OF THE OLDEST OLD FOLKS

One more contribution from the Congregational House! The compiler of the Year Book hands me a report from a Congregational minister in Ohio, Rev. Seneca Leonard. He was a native of Worthington, Mass., and was ninety-seven years old last February.

I have been preaching 53 years, and a Sunday school scholar 85 years. My grandmother died at the age of 106 years—not of old age, but calmly and quietly. My wife's father died, aged 102 years. "Wife and I" celebrated the 70th anniversary of our married life in 1904. She died in 1904, aged 91 years.

The Old Folks' congratulations to that man—he must appreciate the Ninety-first Psalm, even to the last verse! The Worthington pastor was in my room an hour ago; if I had known that I was to use that letter and that it contained this coincidence, I would have asked him if the man's longevity is owing to his birth in that good old town in the hill country. Dr. Hallock, mentioned above, was from Plainfield, and William Cullen Bryant from Cummington, close by!

Mr. Martin

The Literature of the Day

Studies of the Natural World

Nature studies have come to be a proportionately large and welcome part of each year's output of books and the field widens with new researches and fresh applications of the photographer's skill to the wild life of the world.

Especially notable in the combination of text and picture is Rev. Herbert K. Job's book about birds, which, with a poetic touch, he has called *Wild Wings*. Mr. Job, in the department of photographic study of the world of the woods, marshes and shores, stands in the very first rank. The beauty of these pictures will make the fortune of the book. They bring us to the haunts of creatures whom we shall never otherwise see, some because they live and breed in places difficult of access, others because the demands of women for hat trimming have practically exterminated the species; even Mr. Job has with difficulty discovered a guarded remnant. The story of this camera-hunting is told with spirit and humor and helps to take us to remote shore places of the South and North. Altogether the book is a rare combination of delightful qualities which we are glad to think is the work of one of our New England Congregational pastors.

Another record of long-continued and loving study is the book in which George W. and Elizabeth G. Peckham tell us of the ways of wasps. It illustrates the large field for observation which exists at our very doors. In their own summer garden and in the waste fields about the city where their winter work is found, they have worked and observed, calling in the help of their children, and they describe the results with an intimate charm which makes attractive reading. Mr. Burroughs, in a prefatory note, voices his enthusiasm in describing the result as, "The most charming monograph in any department of our natural history that I have read in many a year," and the praise is just. The text is aided by engraved illustrations.

In a wholly different field Mrs. C. W. Earle and others show us what art can do, working in living color with flowers and foliage. The water color sketches have been beautifully reproduced and are of unusual charm. They depict scenes in the gardens of southern England, with an eye always to beautiful combinations of color masses in blossom, foliage, stem and branches. The kindly English climate admits of effects and results out of reach in our drier and more sultry land.

The text describes these gardens and inculcates the lore of planting and culture. In its handsome pages and delightful illustrations lovers of art and lovers of nature will find much enjoyment.

A useful book for lovers of plants who are not practiced botanists is Maude Gridley Peterson's *How to Know the*

Garden Colour, by Mrs. C. W. Earle and others. pp. 196. E. P. Dutton & Co. \$6.00 net.
How to Know Wild Fruits, by Maude Gridley Peterson. pp. 340. Macmillan Co. \$1.50 net.]

Dr. Jefferson on the Preacher's Work

These lectures, delivered on the George Shepard foundation at Bangor Theological Seminary, are rich in the fruits of Dr. Jefferson's observation and experience. The author recognizes that he is dealing with only a fraction of the minister's work, but, as he conceives, it is the most essential part. The minister in these pages, and in the ideal which shaped them, is still a prophet with a definite message to the people. All other things are to be used and subordinated for this. And the fruits are well worth the pains in sowing. Many pages of the book will be welcome to the student and the pastor for their practical suggestiveness. If they insist that the office of the preacher is of necessity laborious, they show how time and effort can best be used for rich results. And they do not lack for insight into the needs of the time, or courage to meet them by the reassertion of unpopular truth.

[The Minister as Prophet, by Charles Edward Jefferson. pp. 187. T. Y. Crowell & Co. 90 cents.]

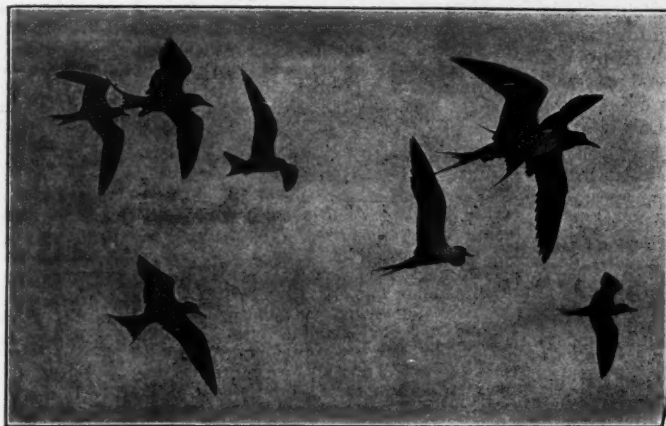
Mystery Stories

All the world loves—a mystery. The success of Sherlock Holmes was long preceded by the popularity of French detective stories; it has brought a new impulse to the popular curiosity and appetite for books which at once puzzle and unfold.

Among this season's novels a high place in this sort must be given to Edwin Lefevre's *The Golden Flood*. It is a capital story in itself and it guards the secret about which the action plays carefully and cleverly to the end, adding the element of surprise to the pleasure of a well-written narrative of perplexing but interesting action. And by its relation to characters and events of our own day it makes yet a further appeal.

The Accomplice, by Frederick Trevor Hill, is another clever mystery story ingeniously told from an unusual point of view—that of the foreman of the jury in a difficult murder case. The contests of the lawyers, the entanglements of witnesses and the interest of the outside public are woven into the texture of the tale and a thread of pretty love making enlivens all. The

[The Golden Flood, by Edwin Lefevre. pp. 199. McClure, Phillips & Co.
The Accomplice, by Frederick Trevor Hill. pp. 326. Harper & Bros. \$1.50.]



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SOOTY TERNS

From *Wild Wings*

Wild Fruits. When out of blossom many of our native trees and shrubs are puzzling, because they fail to respond to the tests found in manuals of botany. Without attempting to exhaust the field, the author, arranging her specimens by the color of their fruits, has immensely light-



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BERRIES OF THE CLINTONIA

From *How to Know Wild Fruits*

ened the way of the seeker with a majority of the wild plants which are likely to awaken his curiosity. There are illustrations, of which we give a good example.

[*Wild Wings*, by Herbert Keightly Job. pp. 341. Houghton, Mifflin & Co. \$3.00.
Wasps Social and Solitary, by George W. and Elizabeth G. Peckham. pp. 310. Houghton, Mifflin & Co. \$1.50 net.]

reader is kept guessing till the last fog of mystery is cleared away.

HISTORY

The Religious Controversies of Scotland, by Rev. Henry F. Henderson. pp. 274. Chas. Scribner's Sons. Imported. \$1.75 net.

Scotland since the beginning of the eighteenth century has repeatedly been disturbed by heresy trials and religious controversies. The author of this book, himself a Scotch minister, is in full sympathy with the present outlook upon truth. He has pictured the controversies and personalities with clarity of vision and sympathy for the advance of knowledge. The Disruption, which gave birth to the Free Church, is not included in the scope of his inquiry, but the other famous cases are described down to the trials of Robertson Smith and Professor Bruce.

History of the Presbyterian Churches of the World, by R. C. Reed, D.D. pp. 408. Westminster Press. \$1.25 net.

Professor Reed is a member of the Southern Presbyterian Church, but writes without bitterness of the division. He has made a comprehensive sketch of the history of the Presbyterian bodies, with a view to its use as a text-book. The point of view is that of a *jure divino* Presbyterianism. Now and then he uses a careless phrase, as, for example, "The colony of Plymouth Rock."

An Address Delivered in 1803, in various towns in Massachusetts, Rhode Island and New York, by Mrs. Deborah Sampson Gannett. pp. 20. Sharon Historical Society, Sharon, Mass.

Mrs. Gannett as a girl in her teens, served for three years as a soldier of the Continental army. She was an exemplary soldier and her sex was not discovered. After her return and marriage she made several lecturing tours. Her adventures, unfortunately, are barely alluded to, but the address and her career have an interest as forerunners of the entrance of women upon the lecture field.

Mediaeval and Modern History, by Philip van Ness Myers. pp. 751. Ginn & Co. \$1.50.

A new and revised edition, brought down to date, of a well balanced and useful outline of world history for readers and students.

The Students American History, by D. H. Montgomery. pp. 668. Ginn & Co. \$1.40.

A revised edition of a successful text-book.

The Ancient World, by E. M. Wilmet-Buxton. pp. 244. E. P. Dutton. \$1.00 net.

Makers of Europe, by E. M. Wilmet-Buxton. pp. 260. E. P. Dutton. \$1.00 net.

By an English teacher who writes with a view of making history interesting. The narratives are well condensed and readable. The story of modern Europe is not, however, brought down to date.

FICTION

Isidro, by Mary Austin. pp. 425. Houghton, Mifflin & Co. \$1.50.

A story of California in the early years of last century while the Roman Catholic Church still held the "missions." The hero is a young man dedicated to the priesthood by his father. As the story opens he is setting forth on his journey to enter the novitiate at one of these missions. He meets with surprising adventures on the way which produce results in his career not planned by the Church. The out-of-doors effect of the book is exquisite. It is a good story, unhackneyed and well told.

Pardners, by Rex E. Beach. pp. 278. McClure, Phillips & Co.

Lively stories of Alaska and the untamed West, told in a picturesque frontier dialect and with a tacking humor.

Judith Triumphant, by Thompson Buchanan. pp. 264. Harper & Bros. \$1.50.

A romance of the old dramatic story of Judith and Holofernes. The author has his material well in hand and makes a pleasanter story of the brutal incident than might have been expected.

The Marquises' Millions, by Frances Aymar Mathews. pp. 265. Funk & Wagnalls Co. \$1.00 net.

An original plot, with difficulties in working out details which the author hardly overcomes, characterizes this story.

Charles the Chauffeur, by S. E. Kiser. pp. 189. F. A. Stokes Co. \$1.00.

The amusing adventures of a daring and impudent motor-car driver in the service of a wealthy widow whose nerves require the stimulus of danger. A good take-off on reckless amusement, humorously told in below-stairs slang.

Books and Bookmen

Dr. Cyrus Townsend Brady has returned to the ministry. Recently he accepted a call to Trinity Church, Toledo, O.

The Putnams announce a book by a Japanese author which will describe the traditions inspiring the Samurai, the fighting aristocracy of Japan.

The Plymouth Hymnal and the Plymouth Sunday School Hymnal, formerly published by The Outlook Co., will hereafter be published by A. S. Barnes & Co., New York.

An important announcement in the field of journalism concerns the future of *Current Literature*. Mr. Edward J. Wheeler, for the past ten years the successful editor of *Literary Digest*, has assumed the editorial control of *Current Literature*, to which he will give his whole time and attention. He brings with him two other members of his old staff. The July issue will be the first under the new régime.

D. Appleton & Co. have purchased the *Booklover's Magazine*, to which Robert W. Chambers will contribute the first serial. The new editor has not been chosen. The crash in the affairs of the Tabard Inn Company, together with the death of Mr. F. H. Spiers, the editor of the magazine, have hastened this transfer of ownership. It will give the Appleton's a popular magazine like the other publishing houses. Since they ceased publishing the *Popular Science Monthly* they have had no such journal.

A copy of the December *Century* containing Mr. F. M. Chapman's article on photographing flamingoes in the Bahamas was sent to each member of the Bahaman Assembly. Mr. Chapman has just received a letter from the British colonial secretary announcing the passage of an act which provides a close season for flamingoes and prohibits the shooting and killing of all song and insect-eating birds; and the secretary says to Mr. Chapman, "The passing of this much needed measure is due largely to your efforts." Certainly the man who writes for a first-class American magazine wields a far-reaching influence.

Dr. Conan Doyle daily receives scores of letters in regard to his famous character. One of the most interesting came with the address written entirely in the little skeleton figures used as the clew in the story in *The Return of Sherlock Holmes*, entitled *The Dancing Men*. The writer, not content with his achievement on the envelope, wrote a long letter to Dr. Doyle using the same characters. Not the least interesting part of the story is the fact that the letter passed through the mails, the address being properly read by the mailing clerks, and was delivered to Dr. Doyle without any undue delay. His publishers, McClure, Phillips & Co., vouch for this rather remarkable tale.

Messrs. Houghton, Mifflin & Co., have in press a volume entitled *The England and Holland of the Pilgrims*, by two former editors of this journal. Dr. Henry M. Dexter gathered most of its material and prepared nearly all of the first draft of the work. After his death this was completed by Prof. F. B. Dexter, Litt. D., of Yale. The whole has been carefully rewritten and edited by Morton Dexter, who also has added considerable material, discovered in his own researches. The book tells the story of the origin and growth of the Pilgrim movement in England, and of the life of the Pilgrims in Holland. It is believed to contain everything discoverable about the Leyden Pilgrims, individually and as a body, in the various English and Dutch archives, including many facts never before published. It also gives diagrams of the famous Manor-house property at Scrooby, as it was when William Brewster lived there, and of the estate on the Klokteeg in Leyden which was the Pilgrim headquarters in that city. The volume is expected to be out in the early autumn.

Closet and Altar

SELFISHNESS AND UNSELFISHNESS

Love seeketh not its own.

The fundamental difference lies between the men who think that life is for them, that this great world of living things is the reservoir out of which they are to draw pleasure and good; and the other men who think that they are for life, that in this universe of living things there is a divine idea and purpose to which they, coming in their appointed time in the long ages, are to minister with what powers of service they possess.—*Phillips Brooks.*

Die to thyself every day, and then thou has sold all. Then all that thou hast will be used by thee for the love of God and thy neighbor.—*William Law.*

All the worth of living
Is loving, hoping, giving,
Love survives the breath;
Hope grows bright in death—
Gifts that God returns to thee,
With increase, through Eternity!

—*Mary Wheaton Lyon.*

What is the reason for the indifference and utter irreligion of so many thousands in our land? Why is it that only one in six, or one in seven, of the people of the metropolis pay any attention to religion at all? This is, at any rate, part of the reason: they see so little in religion. It makes so little difference. It leaves men as it found them—mean, petty, grasping, selfish. There is nothing in the lives of Christians to commend their faith. The fact about it is that we have not yet realized that Christianity has to do with our speech, our temper, our business, our every act. When a man is in Christ he is "a new creature."—*J. D. Jones.*

Whoever lives in society and yet acts without regard to society is a dangerous man. Here is crime in essence, crime in the making. All crime springs from selfishness.—*Charles Gordon Ames.*

O Shepherd of the Nameless Fold,
The blessed Church to be,
Our hearts with love and longing turn
To find their rest in Thee.
Thy kingdom come! Its heavenly walls
Unseen around us rise,
And deep in loving human hearts
Its broad foundation lies.

From out our low, unloving state,
Our centuries of strife,
Thy hand, O Shepherd of the flock,
Is lifting us to life;
From all our old divided ways
And fruitless fields we turn
To Thy dear feet, the simple law
Of Christian love to learn.

—*Mary A. Lathbury.*

Father in heaven, breathe upon us Thy Holy Spirit that such love and truth may be ours. Strengthen us to put off the deadening love of self that discourages and depresses the life of the neighbor. Inspire us with a fullness of kind love and friendly, helpful thought that we may do the work of Thy disciples and be united in Thy Church. And for the blessing of freedom from evil and the joy of Thy loving Spirit we will give Thee thanks forever. Amen.

Greater New York

(The Congregationalist may be obtained in New York at the Congregational Bookstore, 156 Fifth Avenue; in Brooklyn of T. B. Ventres, 597 Fulton Street, and C. F. Halsey, Plymouth Church.)

A Brooklyn Guild of the R. E. A.

The Religious Education Association is establishing a guild in Brooklyn which will undoubtedly gather a large number of educators and religious workers into its membership. At a meeting held recently in the First Presbyterian Church, and conducted by Rev. L. M. Clarke, pastor, a large audience assembled to hear General Secretary Clifford W. Barnes, who described the seventeen departments of the association, and the results already attained. He also announced that the association will use its influence to secure a devotional hour in the public schools of the entire country. Dr. Hodge of Columbia thought the daily newspapers ought to give more space to religious news. Mr. William B. Carroll, a prominent manufacturer, representing the lay element, said that he had a list of many prominent citizens ready to support the movement and its local branch.

The Nazarene Church

Congregationalism has only one church in the greater city whose members are of African descent. The Nazarene Church in three years will celebrate its thirty-fifth anniversary. For the first eight or ten years it worshiped in two carpenters' shops, with their reminders of Nazareth. The members had to carry chairs back and forth from their homes, being unable to hire campstools from week to week, and after service the shop was made ready again for the workmen. Later the church purchased the old Philosophical Hall on Adelphi Street for \$7,400—but the burden was too much and the property was sold at a loss. Since then the church has worshiped at Sumner Hall on Fulton Street. In 1888 Rev. A. J. Henry accepted its call, having been pastor of a Presbyterian church in Washington, D. C., since his ordination eight years earlier. He has organized the church thoroughly and is conserving its work and future with careful methods. Besides trustees and deacons, it has a board of deaconesses. The Silver Spray Social Club is its latest successful attempt to get hold of the young people of the vicinity. There are accessions at almost every communion, but constant removals keep the membership at 65 to 70.

Largely due to this church's efforts are the establishment of branches of the Y. M. C. A. and the Y. W. C. A. for colored young people, the former on Carlton Avenue, the latter on Lexington Avenue. The church would grow more rapidly if it could be helped toward a proper building. There is no possible place for even a weekly prayer meeting. One hundred are enrolled in the Bible school and an average of 85 attend the Sunday services. A building fund has been started and the church has deposited with the Church Building Society over \$200.

American Social Service at Liege

The Liege Exposition, just opened, to commemorate the seventy fifth anniversary of Belgian independence, has made a large place for exhibiting the results of efforts for social and industrial betterment. In the United States, the American Institute of Social Service has been collecting material for our section of the department of social economy. Dr. William H. Tolman is the director. The work will be shown by means of photographs interpreted in French and English, and will include many features well known in this country to students of social conditions, but which will be a surprise to most of the visitors at Liege. The exhibit contains only a part of that sent to the St. Louis Fair. It has been on view at the institute rooms for two days and was admired for its ingenious construction and beautiful appearance. President

Josiah Strong will attend the Lewis and Clark Exposition at Portland.

Broadway Tabernacle

The May number of *Tabernacle Tidings* contains a fine characterization of Rev. W. J. Dawson, by Dr. Jefferson, including an analysis of the eight days' mission held in the church. The Tabernacle will be closed June 25 to Sept. 10, owing to the extensive work of putting in the new organ and completing the construction and furnishing of the floors for administration, the work of women's organizations, and that for the men's, all made possible by recent gifts of nearly \$30,000.

Entering a new building and a larger life Dr. Jefferson has suggested to his people some advantageous changes which are being put into effect. No notices will be read from the pulpit nor will any of the church's publications be sold on Sunday. The committee meeting (which is described as a large bird swooping down on a company of Christians at the close of a sermon and undoing the latter's work) and all business transactions should find a time during the week, and in place of these a more cultivated welcome to strangers should be secured. Not the rented pew as such, but rather its possible misuse or unintended discourtesy is to be carefully considered.

Sixty Years in the Ministry

More than denominational interest attaches to the sixtieth anniversary of Dr. Theodore L. Cuyler's entrance into the ministry, which was marked by a reception under the auspices of the Men's Club of Lafayette Avenue Presbyterian Church. Dr. Cuyler came to the church forty-five years ago, and has been pastor *emeritus* fifteen years. He describes himself as pastor-at-large, and is so accepted in Brooklyn, where his great work has centered. Ministers of several churches congratulated him, and he afterward said that one advantage of his not hearing a word was that he was spared from feeling like a man with a jug of molasses poured over him. Dr. Cuyler's reminiscences were enjoyable as ever, as was his confession of conservatism.

Theater, Auto, Tent and Wagon

The evangelistic campaign continues; its novel means attracting great attention and startling many of Gotham's staid dwellers. The ubiquitous reporter or distorter has been on hand, and even the papers which print all the news that's fit to print have awakened to the fact that something is happening. The campaign would be marvelous if it did all that has been asserted, yet ludicrous if judged only by the amount of space given it.

The first of the theater mass meetings was held at the Academy of Music, May 28, with over 1,500 people present. Prior to this meeting a dozen automobiles toured the side streets, holding brief meetings, the speakers being laymen and ministers. Ten of the vehicles were furnished by a lady deeply interested in the movement. One group of three automobiles carried a brass band and did effective work. On the academy platform were St. George's large choir, a violinist from the Salvation Army, and the speakers, who were Baptist, Methodist, Presbyterian and a Protestant Episcopal bishop. The unity and earnestness of the movement were thus made apparent. Automobiles were also used up town before the meeting at Tent Evangel; being stationed at Columbus Circle and at four entrances to Central Park. Within the tent Dr. MacArthur and Thomas Houston, the blind evangelist, made addresses.

God and Mammon

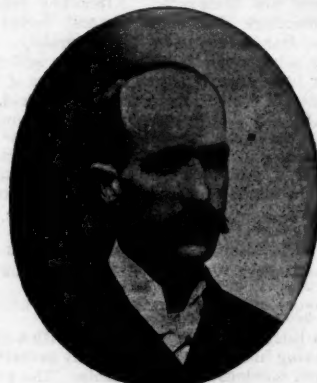
On Monday week began the invasion by the evangelists of the market places, exchanges and the Vanity Fair of the shopping region. A four-horse wagon turned from lower Broadway into the heart of the financial district,

and was welcomed with a big cheer from the curb-brokers—their usual greeting to new comers and novelties. The wagon stopped a little too near the new Stock Exchange, and was moved across the way under the shadow of Pierpont Morgan's window. There was great excitement in the street, and close attention was paid. One ill-mannered person dropped water from an office window, but the speaker was undisturbed, being accustomed to sprinkling and perhaps immersion. At all the meetings literature is distributed, explaining the object of the movement very simply and making a strong appeal for righteous living. The summer tent work is also well advertised. Almost enough money has been raised to support ten tents, to be moved about the city during four months, in some cases stationary, in others three to four weeks in a place as needed. Work in the tents will probably begin this week. The movement is keeping some ministers here later than usual before their vacation, and also will be the means of keeping open some churches usually closed. SYDNEY.

Rev. Sidney L. Gulick, D. D.

STUDENT, AUTHOR, THEOLOGIAN,
MISSIONARY

Three families, at least, have become prominently identified with foreign missionary operations, the Scudders, the Humes and the Gulicks. Members of the third generations of each of these families are actively engaged



REV. SIDNEY L. GULICK

in the field, and one of these whose name is just now prominently before the public is Rev. Sidney L. Gulick, D. D. The Gulick name is prominently associated with mission work in China, Spain, the Hawaiian Islands and Japan.

Dr. Sidney Gulick was born in Ebon, Micronesia, in 1860, and is a good type of the restless, productive energy of all who have borne that name. He was graduated from Dartmouth College in the Class of 1883, and from the Union Theological Seminary in 1886. He went at once to Japan, where for eighteen years he has been actively engaged under the mission of the American Board.

Dr. Gulick has been a close student of the life about him. Some ten years ago he brought out a volume on the Growth of the Kingdom of God, which was, in large part, the substance of addresses he had prepared and delivered in Japan. While unusually active as a missionary worker, and especially in preaching and public speaking on Christian themes, he has been a diligent observer and interpreter of that most interesting people, the Japanese. The results of his studies were embodied in a volume named *The Evolution of the Japanese*, which in a little over one year has entered upon its fourth edition and has won the approval of Japanese and English readers alike, not an easy task to accomplish. Recently, in conversation with the Japanese Minister to the United States, President Roosevelt strongly recommended this book, which the minister at once read and warmly commended. *The White Peril of the Far*

East, from Dr. Gulick's pen, has just come from the press, throwing much light upon present conditions in the far East.

It might be supposed that one who had published so much had devoted his strength to authorship, but such is not the case, for Dr. Gulick has been engaged in station and evangelistic work and has been in constant demand for sermons, addresses and every kind of aggressive work. Paying much attention to the study of the social problems of that country, he

has set in operation many effective measures for improvement. A series of addresses upon evolution which he delivered in various parts of the country before large audiences, has been prepared for publication in Japanese. These addresses have exerted a wide influence in helping the Japanese to accept the discoveries of modern science, and at the same time believe in Jesus Christ.

A little over a year ago the trustees of the Doshisha at Kyoto, invited Dr. Gulick to the

chair of systematic theology in that institution, recently vacated by Dr. Albrecht. In order to fit him for that important service, he was given two years' leave of absence for study and research in the United States and in Europe. He is now upon his way to Germany where he will remain for a year, and then proceed to Japan by way of India to take his place as teacher of Christian theology in one of the most influential positions in the far East.

Our Readers' Forum

This department is intended to be a clearing house for opinion on all topics of general importance. To that end, brief voluntary contributions are invited in the hope that all sides of debatable questions will be freely and fairly discussed. In selecting these open letters for publication, the editors will endeavor to choose such as will interest and profit the readers of the paper.

Is a New Order of Mission-Preachers Needed

In a conversation with Rev. W. J. Dawson the other day some suggestions were made that may be of value. The question was raised which I suppose is asked everywhere, Can every minister use the evangelistic note? can every minister be his own evangelist? or are there not temperamental, or intellectual, or spiritual hindrances in some cases? There was the seeming divine order, "He gave some apostles; and some prophets; and some evangelists; and some pastors and teachers." Surely there are diversities of gifts. And yet remember Paul's word to Timothy, "Do the work of an evangelist." Many pastors can stir up the gift that is in them, and be evangelists. It can be cultivated by prayer and earnest effort. It will be created when our souls feel an overmastering passion for souls.

But again come in the elements that retard evangelism—passionless thought and critical self-consciousness. Many ministers may be prophets, and character-builders, but not in any sense evangelists. William Morley Punahon was a great preacher, but he had no evangelistic note. John Hunter of Glasgow and London is an unusual preacher and minister, but without evangelism. Even Alexander MacLaren, with all his marvelous gifts and the heart of the gospel in his message, is not an evangelist.

Is there not a special order of evangelists—of men gifted by temperament, thought and speech for this particular work? Of course every pastor ought to be impressed with the necessity of doing his full share. But are there not times when the pastors need stirring, and when larger work is needed by the united churches to stir a whole great city?

Are we not asking too much, are we not trying to do an impossible thing, when we demand of the hundred pastors of great city churches the work that ought to belong to a special order of preachers free from pastoral duties? We work our popular preachers to death. They are constantly sinking under the unusual strains and burdens. R. J. Campbell of the City Temple has already broken under his work; so have Jowett of Birmingham and Horton; so in a measure has Campbell Morgan. Hugh Price Hughes died of overwork; so probably did Maltbie Babcock and George T. Purves. The church had better awake to the fact that greater division of labor is needed. The pastor of the great City Temple ought to do his three sermons a week, and absolutely nothing else. No newspaper work, no outside meetings. The pastor of Plymouth Church or of the Broadway Tabernacle ought to be jealously guarded by the church lest they be consumed by the zeal of the Lord's house. And yet they are sought for to grace a thousand occasions, and also to do the work of evangelists.

Would it not be a sensible economy for the Congregational churches, perhaps through the evangelistic committee of the National Council, to set apart some of its most gifted men

as "mission preachers" for the benefit of the whole Church? They would be bishops at large—not with any authority, but the authority of Christ in all love and service. Such men, for instance, as Dr. Bradford, Dr. Gladden, Mr. Dawson, Campbell Morgan, Dr. Hillis, Dr. Gunsaulus, set free from pastoral burdens, given a spiritual oversight of our churches and a responsibility for great evangelistic work, would be a marvelous impulse and inspiration as they went here and there throughout our land.

And who would provide the finances for such a movement? We have more than five thousand churches. Surely one thousand of them could and would easily give \$100 a year each for this special work, and a splendid half-dozen "mission-preachers," or spiritual bishops, could thus be adequately maintained with a worthy salary of \$10,000 a year, the equivalent of our largest churches, for this work of general evangelism. H.

A Correction—Not a Criticism

There is but one sentence in Mr. Dawson's article on Normal Evangelism to which exception can be taken, but to that the most serious exception must be taken. He speaks of "the deadening effect of a continuous pastorate" as often the cause of neglected evangelism. There is of necessity no such deadening effect. My twenty-ninth year in Pilgrim Church was as full of spiritual passion as my first, and if my physicians had thought it wise for me to preach this winter, and I could thus have occupied my pulpit with our beloved Mr. Lynch, in my thirty-fourth winter here, I should have had as great longing for spiritual results and preached as directly for them as in my first winter as pastor in 1871.

Dr. Lyman's last year is not cold and dead, Dr. MacArthur is in the thirty-fifth year of a continuous pastorate and was never more evangelistic than now, and Calvary Church under his leadership has declared that this year 1905 shall be the most earnest in spiritual effort in their history. If Dr. McLeod had thought best to extend his ministry at Clinton Avenue Church from twenty-five to thirty years, his latest utterances show that the last five years would have outburned any others. Every Christian in New York is longing for Dr. John Hall's fervent spirit, which did not flag in his long continuous pastorate; and we believe that if William M. Taylor were alive and still the pastor of Broadway Tabernacle, this first year of the new building would show it to be the warmest place in Greater New York if not in the whole country for normal evangelism.

A continuous pastorate has not changed our beloved Dr. Plumb into "a calm expositor of truth," but he is still "its impassioned advocate." If his pastorate had been continuous in one church from the day of his ordination in 1838, I am sure it would have been the same sweet appeal to love and trust and follow Christ.

Stand up and be examined, brethren of

long pastorates. Has the continuous service deadened you? Nay rather, are you not more eager to grasp a larger sheaf than ever that your latest service may be the most productive and bring most glory to Christ?

It is the fitting from church to church that kills the spirit of evangelism and constrains to scholasticism or to the rigidity of literary methods in the pulpit.

Mr. Dawson surely can count on the help of those who hold long pastorates when he shall attempt his stirring work from shore to shore in our land.

New York.

SAMUEL H. VIRGIN.

Professor Munsterberg on The Eternal Life

I am surprised at your commendation of Professor Münsterberg's article in the April Atlantic on *The Eternal Life*—a misleading title, since he uses the word "eternal" in a special technical sense, and there is no "life" at all in the continuance he holds to after death. It is "the sweet presence of a good diffused," as George Eliot described the same thing in her *Choir Invisible*, an immortality of influence. This is a beautiful ideal, of a truth; but it is unsubstantial food for the hungry souls of the vast majority of earth, who reap all too scant "harvest of their youthful joys." The article was disappointing to me; and as much so, I think, on the side of the reason as of the heart. It is an effort to shut one up to a choice either of an existence which is a mere stream of experiences, instantaneous and disconnected—which surely is not what life means to any human being, except, perhaps, an idiot—or of a timeless being, unborn and undying, a being "eternal" merely in the sense of not belonging to time.

WILLIAM FORBES COOLEY.

Littleton, N. H.

[We did not commend Professor Münsterberg's article in any sense save of approval of his general purpose; as is intimated above, the kind of immortality which he works out is not personal immortality in any satisfactory sense, much less is it the Christian view.]

Bishop Burgess of the Protestant Episcopal Diocese of Long Island in his annual convention address dealt faithfully with the shortcomings of the rich of his flock who are using Sunday as a holiday rather than as a holy day. Yachting, golfing, racing and even gambling—he said—were being indulged in by many of those nominally identified with the Church; and whether they are or not, he contended that such examples by the rich and well-to-do could not but have a pernicious influence on society in general. Bishop Lines of the Diocese of Newark urged more enthusiastic participation of the people in their part of public worship. He intimated that interest in the liturgy was waning, and that congregations were becoming bodies of hearers only and not worshipers, which is interesting if true.

The Reorganization of Our Home Missionary Society

The Congregational Home Missionary Society, at its annual meeting in Des Moines last October, took action which resulted in the appointment of a committee of five to make thorough examination into all matters of administration and finance, into its relations with auxiliaries, and to consider the advisability of removing the offices from New York to Chicago. The committee as chosen is Rev. Charles S. Mills, Prof. W. Douglas Mackenzie, Rev. Heman P. De Forest, William D. Mills, Arthur W. Wellman.

The report of this committee, made at the annual meeting at Springfield last week, was a thorough discussion of the matters referred to it, and is contained in a printed pamphlet of forty-two pages. The recommendations in substance, with brief explanations, are as follows:

THE FIELD DEFINED

The principal aim of the committee was to secure a practical working unity between the national society and other home missionary organizations more or less directly related to it. It is recommended that the states hitherto known as auxiliary (of which there are fourteen) shall be known as *constituent*; that "dependent" or "beneficiary" states shall be known as *co-operating*, and that all other territory shall be known as the "missionary district," except the church extension societies in our great cities.

THE VOTING MEMBERSHIP

There are at present three classes of voting members: (1) the officers of the society; (2) life members at the date of the amending of the constitution, (3) and members elected by state bodies of churches. It is recommended that this third class be elected by state home missionary societies, except when the state associations or conferences act practically as a home missionary society.

THE GOVERNING BOARDS

(1) We recommend that the final board of authority in the government of the C. H. M. S., subject only to the society itself, shall be a board of directors which shall meet at least twice annually: (a) In connection with the annual meeting of the society, on the call of the secretary, to elect executive officers and superintendents, and to transact any other appropriate business. (b) On the Wednesday after the third Sunday in January, to determine the apportionment of home missionary funds among all the states, whether constituent, co-operating or missionary, and other related matters, and to pass upon any questions involving the comprehensive work or administration of the society. This meeting shall assemble as far as possible state secretaries, superintendents in co-operating states and such other representatives of state societies as may be by them appointed, in order that the needs and opportunities in each of these states may be thoroughly presented to the board. (c) Other meetings shall be held as needed on the call of the president and three directors. We suggest that the January meeting be held ordinarily in some city of the interior.

(2) We recommend that the method of apportionment among the states, to be followed at this January meeting, shall be that already devised by the Illinois State Board in connection with the co-operating committee and meeting with much favor where adopted, the method known as "The Illinois Plan," it being understood that the percentage in each case shall be determined by the board of directors.

(3) We recommend that this board of directors, which shall consist of twenty-one members, one representative from each constituent state society, the president, *ex-officio*, and six directors at large, as hereinafter provided, shall be elected at the annual meeting of the society as follows:

(a) Each constituent state society, by such methods as it may elect, may send in one nomination for membership in the board, as a representative of said state, and the name so chosen shall be presented by the nominating committee for election by the society.

(b) There shall be six directors elected at large, at least two of whom shall be from co-operating states.

(c) The president of the society, *ex-officio*, shall be a member of the board of directors, and shall be its chairman.

(d) The secretary shall be an honorary member of the board, without vote, and shall be expected to be present at all except executive sessions.

(e) When any director shall have held office for seven successive years he shall be for one year ineligible for re-election.

(f) No paid official of any state society shall be a member of the board of directors.

(4) We recommend that an executive committee of nine members shall be appointed by the board of directors at the annual meeting. The secretary, *ex-officio*, shall be a member of this committee and

its chairman. The remaining eight members shall serve in terms of two years each, and at the expiration of three full terms a member shall be for one year ineligible for re-election. At least four of the members of the committee, besides the secretary, shall be chosen from the members of the board of directors. This committee shall act as a committee *ad interim*, being vested with sufficient power to give it entire freedom in the ordinary management of the details of the work, but all its action subject to review by the board of directors to which it shall make semi-annually a detailed report of its proceedings, including the minutes of its meetings.

(5) We recommend that a nominating committee of seven shall be elected at the annual meeting on nomination by the nominating committee of the preceding year, three members of said committee to hold over each year, but no member to hold office for more than two successive years, care being taken to see that the different sections of the country are recognized in this committee, as far as practicable.

THE NATIONAL SOCIETY AND THE CO-OPERATING STATES

The committee are persuaded that the phrase, "Home rule for home missions," expresses the principle which ought to be adopted as the policy of the society. They, therefore, recommend that this principle shall be adopted as far and as fast as is practicable in the co-operating states;

That the board of directors or executive committee, as the case may be, in any co-operating state society shall suggest to the executive committee of the C. H. M. S. such sum for expenditure within said state as may seem to them advisable, the proportion of said sum to be raised by the state society, and the schedule for its expenditure; and that the executive committee shall transmit such suggestion to the board of directors with such recommendation thereon as they deem wise in order that the directors may have all possible information in making the final apportionment.

That the amount to be spent within a co-operating state having been definitely apportioned by the board of directors of the C. H. M. S., the state committee shall be trusted to make such minor alterations in the details of the schedule for the expenditure of said sum as may be found necessary, through unexpected changes, as the year proceeds; it being understood that the total amount of said schedule shall not exceed the sum apportioned by the board of directors unless such excess is raised within the state in addition to the amount already agreed upon.

We recommend further that if, in any given year, a state should raise more than the sum agreed upon in making up the schedule with the executive committee, it should have that surplus for expenditure within the state itself, within the current year if it so desires. This recommendation purposely leaves the commissions of the missionaries to be issued by the C. H. M. S. and the payments to be made to such missionaries directly from New York.

The committee is convinced that the spirit of independence and progress toward self-support should be encouraged in all the co-operating states. They, therefore, recommend;

That the society declare its policy to be that of expecting each of these states each year to take, if possible, a further step towards self-support; and that to attain this end it not only stands ready to offer its aid to state initiative, but that, if such initiative be lacking, it will itself institute measures to lead the state at the earliest practicable date to become constituent.

That each year the board of directors or executive committee of each co-operating State Home Missionary Society, as said society may elect, shall, after consultation with the executive committee of the national society, send to the board of directors of the C. H. M. S., at the annual meeting, the nomination of a man to act as superintendent in said state, and that such nomination by said board shall be deemed, ordinarily, an essential preliminary to election to such office; but this is not to be so construed as to interfere with such action as the board of directors may consider necessary to conserve the best interests in any co-operating state.

CITY MISSIONARY SOCIETIES

No mission field is so great, so needy and so rewarding as our great cities. In many of them we have no missionary societies. Where these exist they are unrelated to our denomination as a whole, while their problems demand the co-operation of all our churches. The committee therefore recommends:

That the C. H. M. S. should make overtures to all existing Church Extension Societies, wherever these are not connected with a state society, whether known as City Missionary Societies or otherwise, in cities of 200,000 population or upwards, looking to the establishment of this auxil-

iary relationship, with the understanding on the part of the C. H. M. S. that it shall undertake, as far as its funds permit and the necessities may require, to supplement the work of the City Missionary Society by adding to local contributions such other sums as may be mutually agreed upon, said sums, when given, to be administered by said society in the same manner as all other funds entrusted to it. The City Missionary Society, on its part, shall agree to become auxiliary to the C. H. M. S.; to make a report, April 1, of all its receipts and expenditures for the preceding twelve months; and to permit the C. H. M. S. to incorporate the same as a part of its own work. It shall expect aid only when it shall have used all means within its power and only for some specific emergency justifying such a call upon the national treasury. Where a city society is now connected with a state society, we suggest that the C. H. M. S. shall not interfere with the present arrangement, except on the initiative of said City Missionary Society.

FOREIGN SPEAKING POPULATIONS

The committee believe that the day has come for undertaking work with foreign immigrants on a much larger scale than at present and that it can be most economically and effectively carried on through the national society. After examination into conditions and requirements, the committee believe that while the work is full of difficulties, and other societies for this purpose should not be interfered with, yet as fast as is reasonably possible, work among foreign speaking populations should be turned over to the national society.

FINANCIAL METHODS

The committee finds that the financial affairs of the society are conducted in a careful and conscientious manner by the executive committee. The committee finds that some methods probably inherited from past administrations, may wisely be improved. They therefore recommend that the published report should exhibit more clearly and in greater detail the sources of income, the legal and other expenses in settling estates and the conditions of annuities; that the custom of using annuities for the society's work during the life of the annuitants or paying interest on annuities out of current gifts, be discontinued (action had been taken by the executive committee providing for this change and has been in operation since May 1); that the item of "Temporary investments," be carefully examined, and if any securities are found to have no intrinsic value they should be eliminated from the annual reports; that all legal and other expenses connected with money derived from estates should appear in the reports; that it should be made the duty of the auditor to examine all certificates of stocks, bonds and other securities held by the treasurer, in addition to examining the vouchers and accounts. Other recommendations concerning borrowing money in anticipation of legacies, the expense of publishing the magazine and of the annual meeting were not passed.

OFFICERS

It is the judgment of the committee that the secretary should be not nominally only, but actually the chief executive of the society in the mind of the executive committee and the board of directors, and that he should be a man capable of administering, of having both the chief honor and the chief burden of the great work; that he should have a salary commensurate with that paid to leading city pastors. The committee therefore recommends:

If the plan as proposed herein shall be substantially adopted, that the directors shall be instructed as one of their first duties to institute the search for such a man as is required for this office, and, finding him, shall confer upon him the freedom and the responsibility as outlined above.

As to field agents it is recommended:

That the executive committee at once take the matter under serious advisement with reference to imparting more vigor and effectiveness to the oral presentation of the society's work and a larger comprehensiveness in the planning of such presentation.

The committee are not prepared to recommend immediate action in removing the offices to Chicago, not having been able to discover any general sentiment calling for this change. But they recommend:

That in the revision of the force of field agents an assistant secretary should be located in Chicago, having as his especial task the development of sources of supply in the West.

The report closes by testifying that the executive committee have served the society with great devotion, with many and serious difficulties. Rivalry

between the national society as a separate institution and auxiliaries was inevitable and friction is not surprising when the society has had to work with societies in the "beneficiary states" which have no voice in its affairs and have to accept its services without real co-operation at sensitive points. "That this machinery has worked at all is a tribute to the good spirit and earnestness of all concerned." The final paragraphs are as follows:

The reorganization which we propose in this report aims at abolishing these rivalries and diversities of interest by making the C. H. M. S. simply the union of all the state societies for common ends. Under this plan the C. H. M. S. is composed of the state societies, through their chosen representatives, and its affairs are to be carried on by a board which those representatives appoint. The officers of the national society will henceforth be as truly officers of the state societies as their own local officers. An absolute community of interests will be established.

The co-operating states will differ from the others, not in being outside of the national society without a voice in its affairs, but only in the matter of control of the funds through the board. Their superintendents will not be appointed apart from their own action, but with it. All matters of importance in regard to the prosperity and standing of any state, or the mission work in any field, will be considered and decided not by an independent body but by all the state societies sitting representatively in council at their annual meeting and in these boards.

Your committee believe that in this way, with wise management under the blessing of God, a great era of prosperity can be ushered in for the work of evangelism and church extension among the churches of our order. The same broad purpose which the society has ever cherished can be presented with more power and conviction than before. A new enthusiasm for its glorious work can be awakened. With past rivalries hushed and all sense of undue subjection removed among all the state societies; with a new sense of direct responsibility for the evangelizing of the whole country poured into them, the state societies themselves will surely rise in new vigor and freshened hope. Under this plan they cannot rise without lifting the National Society to higher levels, and its joy will at once and always be theirs. May today be the beginning of new days for us, wherein we shall see the C. H. M. S. seated deeper than before in the love and interest of the churches, and achieving results far surpassing even the best records of its splendid past.

The report presented in appendices a plan of apportionment for state and national gifts, terms of agreement between the Congregational Home Missionary Society and the City Missionary Society of St. Louis, and proposed amendments to the constitution in case of adoption of the report of the committee.

For Endeavorers

PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, June 18-24. Minor Moralities. Eph. 4: 25-32.

Emphasis on the fundamentals of character ought not even to seem to slight minor graces and virtues. We like best the grove in which we find not only tall oaks and pines, but the modest violets, anemones and trailing vines. Of course we want first of all in a man honesty, truthfulness, purity, unselfishness. But the effort should be to adorn these rugged qualities with as many leaves and blossoms that go with the symmetrical life as possible. Let us call out some of these minor moralities and see whether or not they will answer to their names at our summons. We shall never be able to put them on a dress parade in a given emergency unless we insist on their being present at the daily roll call. Punctuality, promptness, neatness, politeness, courtesy, consideration, thoroughness, adaptability, cheerfulness—these are a few. To be able to pass the examination in all or in the majority, means either that we have had a pretty good bringing up or that we have resolutely disciplined ourselves.

Important they all are, because they increase our influence in the world. The claim is being made more stoutly today than ever before that we are responsible for the moral effect of our actions, and to some degree, at least, we are responsible for the impression of our personality. A sign in a big clothing house reads, "While one person judges you

by what you are, ninety-nine judge you by what you have on." If one dresses in the extreme of fashion, even though he occupy a high position in a great insurance company, he is looked upon as a fop, and his attire under certain circumstances helps to increase the popular distrust of him. If, on the other hand, he is neglectful of his personal appearance, careless of his bearing and his finger nails, he is rightly judged generally to be slovenly and lazy. It is our Christian duty to avoid drawing unfavorable or undue attention to our wardrobe either by too much outward adornment or by too little. Touching this matter of dress and manners, I commend the reading of Lord Chesterfield's Letters to His Son, not to be followed in every detail of admonition, but to receive profit from the wholesome counsel which he gives.

Paul says, "Be courteous," and how prone we are in our haste to turn the sharp corner, to overlook the little civilities that ease the strain of constant intercourse with others. "He always seems to be in a hurry when I meet him on the street," said a keen judge the other day with reference to a distinguished metropolitan preacher. "To be sure, he stops to say howdy-do in a kind of professional manner, but he seems always in a rush, always too busy to have a quiet word with a fellow." The swift pace of modern life makes many of us err at just this point. We fail to give the hearing to others which they deserve, or, if we give it, we do it grudgingly and our manner shows it.

These minor moralities are after all rooted in fundamental virtues. Take the simple matter of punctuality. A member of a committee thinks it makes little consequence whether he is five minutes late or not, but his delay is perhaps robbing his fellow-associates of just that amount of time. True politeness is the fruit of a high regard for our fellows. Absolute sincerity of speech grows out of truth in the inward parts. Kindly consideration for others is the expression of the great unselfish love which God sheds abroad in our hearts through the Holy Spirit.

It has well been said of Jesus that he was the only perfect gentleman that ever breathed. How courteous he was in commending his teaching to others. He never rammed it down the throats of men. His way was to say, "How think you," "Which man of you," "I have something to say unto you." How cheerfully he listened to complaints and puzzling questions, from the hour when in the temple, at twelve years of age, he is represented not only as asking questions of the wise men there but also as hearing them. How thoroughly he brushed away sophistries and at the same time sought to persuade men of better ways. How considerate, even on the cross, he was of his mother, and how all through his later ministry he was seeking to prepare his disciples for the approaching separation and the ordeals consequent upon it.

One would think we need not be remiss as respects these minor moralities, for on the face of it they seem so easy. I may not convert a man today, but I can yield to him the end seat in the car. I may not go on a mission, but I can hold the door open for another to precede me in exit. I may not preach a thrilling sermon, but I may show kindness to some dumb animal. I may not initiate a great reform, but I can be civil at the dinner table.

POINTS TO THINK AND TALK ABOUT

Is it possible to have these outward graces and at the same time be corrupt at heart? How may we cultivate them?

The Christian World intimates that something approaching civil war may follow an attempt to enforce the Education Act by the British Ministry, against which law practically the

entire Welsh people are in revolt; and it adds if matters go to extremities there, English opposition will assume a more determined character and will break out in new forms, and that a crisis will come in England not less acute than that in Wales.

Montclair's Anniversary

The thirty-fifth birthday of a church is not often coupled with the thirty-fifth anniversary of its first and only pastorate. This happy coincidence is, however, just being celebrated by First Church, Montclair, N. J., Amory H. Bradford, D. D., pastor. At the reception, May 24, Mr. Starr J. Murphy presided, and there were addresses by Mr. John R. Howard, Rev. F. B. Carter of St. Luke Episcopal Church, Drs. A. J. Lyman and Nehemiah Boynton.

Dr. Lyman Abbott preached Sunday, May 28, on The New Song. His interpretation of the ministry of music was specially happy in connection with the Bach Festival services, given the night before and the afternoon following. This Bach Festival is the notable feature of these anniversary celebrations. Mr. Frank Taft, choir master and organist, had organized choruses of more than 150 exquisitely trained voices, which, with the various accompaniments of organ, trombones, orchestra and distinguished soloists, gave a mighty and joyous expression to the sacred fire that filled all hearts. More than three thousand tickets were given out for the two services, and guests came from far parts of the country. Musically, the event is pronounced one of the most notable in the history of New Jersey.

On Friday evening, June 2, the young people gathered in large numbers at the parsonage and on the lawns about the church offering their congratulations to Dr. and Mrs. Bradford. On Sunday, June 4, the pastor preached the anniversary sermon. June 11, the anniversary of the founding of the Sunday school will be appropriately observed.

The church had eighty-four charter members. Now it has over eleven hundred. At first they worshiped over a little store. Now their beautiful church property is valued at over \$200,000.

The pastor was never so strong in his place as he is today. There are two explanations of this. The one applies to the man as pastor, the other as preacher. As the man who loves and is loved because he loves, he has a wonderful hold on the affections of his people. But his real power of leadership Dr. Bradford displays more in the pulpit than anywhere else. He has a large and critical congregation. Few churches in the country have so large a proportion of university men and college bred women. The hearty testimony of all is that their preacher is at once intellectually satisfying and spiritually uplifting.

Dr. Bradford has been busy outside his parish. He has been Southworth lecturer at Andover, college and university preacher at Harvard, Yale, Cornell, Chicago and many other colleges, for many years, and was the first American invited to preach at Mansfield College, Oxford. He was secretary, then president of the American Institute of Christian Philosophy, and visited Japan as member of the deputation sent out by the American Board in 1895. Having visited England about every other year for the last thirty-five years, he has large acquaintance there and has been called to important English pastorates. From his pen have come about twelve volumes, including Spirit and Life, Heredity and Christian Problems, The Ascent of the Soul, Messages of the Masters, all passing through several editions. His recent moderatorship of the National Council and his presidency of the American Missionary Association are well known.

That he may live to round out full fifty years of service in Montclair is the earnest wish of all his people.

H. P.

Oklahoma

Consulting State Editor, Rev. Charles G. Murphy, Oklahoma City



Entrance to Pilgrim Church, Oklahoma City

There has been some important church building the past winter. At the head of this list is Pilgrim Church, Oklahoma City. The new building is frequently called the People's Temple, because in architecture it closely resembles the old temples. It is also to minister to all the people through gradually installed institutional methods. The church is 60 x 60 feet, with a basement 50 x 60 feet. The auditorium seats 850. It is built of gray brick, with white stone trimmings. The cost, exclusive of site, is \$13,000. But for size and convenience

it equals other churches in the city, costing a third more. It was dedicated April 30, the sixteenth anniversary of the organization. Rev. R. H. Harper, a brother of the minister and a former pastor of the church, preached the dedicatory sermon. This handsome building witnesses to the wisdom of well-invested missionary money. It is easily the first church of our denomination in Oklahoma. The present achievement is mainly due to the untiring efforts and indomitable courage of the pastor, Thomas H. Harper.

Oklahoma, though still outside the sisterhood of states, is far from being still in her request for admission. She consoles herself that it is not want of merit which has debarred her but what is known by that ambiguous term "politics." The Gallinger amendment, with its 21 years prohibitory clause, was like a stroke of paralysis to many enthusiastic workers for statehood—they suddenly became speechless. These were not our best citizens. Many in Oklahoma would welcome such a clause in the enabling act and conditions in Indian Territory make such a clause almost imperative. Our greatest need, however, is not statehood but quietude, whether as state or territory.

The material development of town and country continue, but with it is a perceptible increase of interest in the moral and spiritual. The leaven of the gospel, brought here so generously through many avenues, while in comparison to other influences somewhat slow in its progress, is permeating society, mainly through the establishment of permanent institutions.

No institution is a greater factor in this transforming work than

KINGFISHER COLLEGE

A recent triumph of its work was the completion of the \$100,000 endowment fund. The largest donor was Dr. Pearson, the veteran college benefactor. The hero of the campaign was Pres. J. T. House, whose efforts were untiring and surprisingly successful. The college is the best established denominational school in the two territories. To quote Dr. Boyd, president of the State University, "Only two schools in Oklahoma rank as first-class colleges—the State University and Kingfisher College." Considering that other denominations far outrank us in numbers and wealth, we are somewhat proud of the achievement. It is the Congregational brand on the Oklahoma work. Naturally the endowment has yielded no income as yet, and the school is having a struggle to close the year without debt.

Here are three other encouraging facts: 1. An increase of 30 per cent. in the college department this year. 2. A larger number of inquiries from prospective students than any year before. 3. The winning of the Rhodes Scholarship is a substantial endorsement. The winner, Charles Mahaffie, has been in the school six years. He is an Oklahoma boy and a typical Kingfisher College student. The

best in American student life will be fairly represented by him at Oxford.

President House is endeavoring to establish an industrial department in connection with the college, by which worthy young men may have an opportunity to work their way. He says "hundreds of boys and girls stay out of school because they have not the means to attend."

ACADEMIES

Northwest Academy at Carrier is closing its seventh year with an enrollment of 95. Jennings Academy, though still holding its sessions in the church, has had a prosperous year. This was the first year for the Southwest Academy at Hastings. The sessions have been held in the church. The enrollment is 32. A new brick academy building is nearing completion. It has cost \$5,500, and when finished it will have cost \$8,000. Dwight S. Porter, a graduate of Kingfisher College, is in charge.

STATISTICS

The registrar's report for this year gives 78 churches, a loss of five, and 2,786 members, a gain of 208. There are 75 church Sunday schools with 4,691 members, a gain of 292. The church schools are supplemented by 31 mission schools with a membership of 1,397. Total number in Sunday schools 6,088, or 3,302 in excess of church membership. The Sunday schools present a fruitful field for evangelism. There are 61 pastors and 21 vacant churches. Few pastors at all qualified for service are idle. The list of self-supporting churches has grown to eight. Some churches are coupled or grouped to support a man. There is growing ambition in the best churches to reach self-support.

The following table gives a broadside at our churches:

Churches having over 100 members,	4
" " " 50 " and less than 100,	8
" " " 25 " " " " 50,	34
" " less than 25 "	24

Fifteen per cent. of the churches have a membership of over 50, and 31 per cent. of less than 25. There is both need and opportunity for aggressive work among the smaller churches. It was this need which led to the commissioning of Rev. L. J. Parker as evangelist to the weaker churches in eastern Oklahoma. He has been at work four months and has strengthened nine churches.

The weakest of our churches respond to earnest, spiritual work. These facts show that we are still in need of the generous support of the Home Missionary Society. This year our appropriation is \$9,700—\$400 less than last year, or a cut of \$2,600 in two years. The records show that our development has not been commensurate with the weaning process. But the Home Missionary Society has done nobly by Oklahoma. The society of no other denomination can compare with it.

Last year the churches were requested to contribute 50 cents per member for home missions. This did not result in securing as much money as a lumped sum proportioned to each church. We return to the latter method for this year.

CHURCH BUILDING

The new church at Drummond, under the leadership of Rev. W. E. Todd, has erected a \$7,000 building. This church unites all the Christians in the town. It is union work in the Congregational way. The edifice is nearly ready for dedication. Carrier, inspired by its pastor, Rev. C. F. Sheldon, has rebuilt at a cost of \$1,600. A growing academy and a growing town made enlargement necessary. This church unites and serves the English-speaking Christians of the town.

INDIAN TERRITORY

Since Congress refused to say the word making Oklahoma and Indian Territory one, we shall speak separately of our work there. However, in religious work little attention is given to the boundary line. We have but one general and four local associations for the two territories. The Indian Territory has one local association, which is a part of the Oklahoma General Association. But four churches in the territory are under our care, viz., Chickasha and Sulphur, in the Chickasha Nation, and Muskogee and Holdenville in the Creek Nation. Their total membership is eighty-four. Three of them have been recognized in the last six months. Holdenville purchased a building of the Methodist Episcopal South Church, remodeled and dedicated it. Muskogee has a parsonage and chapel combined. The chapel was dedicated Dec. 15, and the combined building cost \$1,600. Chickasha has completed a commodious parsonage and laid the foundation for a \$5,000 stone edifice. Meanwhile it worships in the basement of the parsonage. A hall furnishes a temporary home for the Sulphur church, but it plans to build soon. These four churches have settled pastors.

With the exception of Vinita, with its membership of twenty-eight, which is connected with the Missouri Association, these four churches represent our entire work in the rapidly developing commonwealth of Indian Territory, with its 600,000 people.

PASTORAL PROCESSION

In the last six months twenty-five churches have been affected by pastoral changes. While this condition continues the problem of pastoral supply is not easy. However, with our best churches the period of the pastorate is lengthening. We mention some of those who have recently left us: Rev. K. F. Thieme, who had served North End for over a year and also did some general work among the Germans, has gone to Evansville, Ind. Rev. Harold Cooper has gone to Fairmount, Ind., after a year of splendid service at Pond Creek. Rev. C. A. Greenlees, to secure a change of climate for his family, has resigned as pastor of Jennings church and principal of Jennings Academy. He has accepted work at Telluride, Col. Rev. and Mrs. Greenlees have been identified with the Oklahoma work for five years. Their loss will be keenly felt. Rev. I. B. Little of the Harmony-Bethel-Deer Creek field has returned north after a year of quiet service. This field was immediately supplied by Rev. J. F. Steele, who comes from the Perkins-Olivet work which he had served one year.

We have had some helpful contributions to our forces. Rev. E. J. Moody and Rev. J. E. Bodine come to us from the United Brethren in Michigan. Rev. E. J. Moody has accepted the pastorate at El Reno and Rev. J. E. Bodine at Hastings. Rev. H. C. Garvin, Ballston Lake, N. Y., has continued the work with Jennings church and academy without a break. Mr. T. V. Ludlow, a student from Chicago Seminary, is making his maiden attempt in the ministry on the Minneka-Newalla field. Nebraska contributes Rev. Mrs. E. B. Perkins, who is at work at Breckinridge, also Rev. R. M. Travers, who is doing some general work before locating.

But space would fail to mention all; enough has been said to show that there is pastoral activity.

SPECIAL FEATURES

Mr. E. K. Warren, Three Oaks, Mich., has deposited \$200 with the C. S. S. & P. S. for mission work in northwest Oklahoma and a small portion of the Panhandle, Texas. Rev. S. H. Seecombe, whose address will be Gage, Okl., is at work. In Oklahoma his field is Woodward and Beaver Counties, an area of 7,868 square miles. In this section we have three small churches and twelve mission schools. Beaver County 166 x 34 miles has no Congregational church. The last two or three years a tide of immigration has been sweeping into these counties. The 1900 census for Beaver County gives a population of 3,051; it is now estimated at 18,000 to 20,000. Kansas and the northern states have contributed most generously to this tide of settlement. Among these we have a special welcome. Besides, we are needed to conserve the work done in other states. This work must be done by team, for the largest and most needy portions are far from railroad.

Mr. Warren is also paying the salary of Rev. George A. Chatfield, who has been engaged for a year to do similar work in the Panhandle, Texas. These two men extend the vanguard of our mission work over a large area hitherto untouched by us.

Rev. and Mrs. L. P. Broad spent February in Oklahoma and conducted a series of missionary rallies in most of the larger churches. The meetings were helpful in giving a broader outlook and a strong uplift to the work. The plan for the tour was wise and the motive prompting it most generous.

We have launched a state paper called the *Oklahoma Outlook*, which has reached its seventh issue. It is meeting a long-felt need—putting our workers in touch and developing fellowship. Martin D. Coats, a student in Kingfisher College who is preparing for the ministry, is managing editor and publisher. The General Association has adopted the paper and assumed financial responsibility.

Steps have been taken to incorporate the Home Missionary Society of Oklahoma, the chief purpose being to empower the society to hold titles to church property. Such provision will be helpful in securing property in advance of church organization, also in cases where churches have dissolved or are in critical condition.

The sixth annual session of the Bible school will be held at Kingfisher College, July 20-30. Home talent will be employed almost exclusively.

A Chautauqua has been inaugurated in Oklahoma City. Rev. Thomas H. Harper is president. The first assembly is to be held June 16-23. Among the noted speakers are Hon. W. J. Bryan, Hon. Robert La Follette and Rev. Sam Jones. The net proceeds for this year go to Pilgrim Church, this city.

Meetings and Events to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, June 12, 10:30 A. M. Speaker, Mr. Meyer Bloomfield; subject, The Truth about our so-called Slaves.

CONGREGATIONAL EDUCATION SOCIETY, annual meeting, Pilgrim Hall, Boston, June 12, 2 P. M.

INTERNATIONAL SUNDAY SCHOOL CONVENTION, Toronto, Can., June 20-27.

NORTHFIELD CONFERENCES: Student Conference, June 30—July 9; Young Women's Conference July 11-20; Summer School for Sunday School Workers, July 22-30; Summer School for Women's Missionary Societies, July 24-31; General Conference of Christian Workers, Aug. 4-20; Post Conference addresses, Aug. 22-Sept. 15.

INTERNATIONAL CHRISTIAN ENDEAVOR CONVENTION, Baltimore, Md., July 1-10.

NATIONAL EDUCATIONAL ASSOCIATION, Asbury Park, N. J., July 3-7.

CHAUTAUQUA ASSEMBLY, Chautauqua, N. Y., July 10—Aug. 16.

NATIONAL CONFERENCE OF CHARITIES AND CORRECTION, Portland, Ore., July 15-21.

CUTICURA SOAP SHAMPOOS And Light Dressings of Cuticura Stop Falling Hair and Dandruff when All Else Fails

This treatment at once removes crusts, scales and dandruff, destroys hair parasites, soothes irritated, itching surfaces, stimulates the hair follicles, loosens the scalp skin, supplies the roots with energy and nourishment, and makes the hair grow upon a sweet, wholesome, healthy scalp, when all else fails. [Adv.]

CONFERENCE FOR LEADERS OF YOUNG PEOPLE'S AND SUNDAY SCHOOL WORK, Silver Bay, N. Y., July 21-30.
WINONA BIBLE CONFERENCE, Winona, Ind., Aug. 17-27.
AMERICAN BOARD, Seattle, Wn., Sept. 14-18.
AMERICAN CIVIC ASSOCIATION, Cleveland, O., Oct. 4-6.
AMERICAN MISSIONARY ASSOCIATION, 29th annual meeting, Worcester, Mass., Oct. 17-19.
NATIONAL W. C. T. U., Los Angeles, Cal., Oct. 27—Nov. 1.

SPRING STATE MEETINGS

Corrections or additions should be sent promptly.
Connecticut, New Haven, June 13, 14
Vermont, Brattleboro, June 13-15

Marriages

The charge for marriage notices is twenty-five cents.

KEEDY—ALLEN—in Walpole, Mass., June 1, by Rev. Francis J. Marsh of Boston, assisted by Rev. Edward E. Keedy of Cumberland Mills, Me., Rev. John L. Keedy of North Andover, Mass., and Emily R. Allen of Walpole.

Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

BLAKE—in Milford, Mass., at the residence of her late son, Eugene H. Wenzell, May 29, Polly W. Blake, widow of George Blake of Holliston, aged 64 yrs., 11 mos.

Baby's Food

can always be uniform if you use Borden's Eagle Brand Condensed Milk. The original. Especially prepared as an infant food. Send for Baby's Diary, a valuable booklet for mothers. 108 Hudson Street, New York.

LOW-PRICED LUXURY.—There never was a time when artistic furniture, dignified and graceful in appearance, well built and packed full of comfort, could be bought for as little money as today. The Arts and Crafts Sofa offered by the Paine Furniture Company today at only \$16 is a striking illustration of this fact, and it is only one of hundreds of similar values shown in their warerooms.

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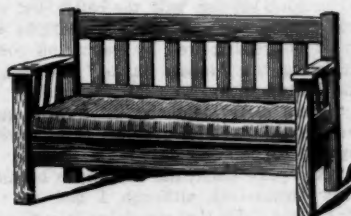
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The Daily Portion

THE HANDBOOK BIBLE READINGS

BY ISAAC OGDEN HANKIN

June 11, Sunday. *The Song of Moses.*—Ex. 15: 1-19.

Deliverance finds voice in a song. Remember the long uncertainty through which Moses had lived. No wonder this burst of triumph spoke the feelings of his heart. There will be such manifest deliverances in our lives to stir our hearts to sudden song. But are there no reasons why we should sing every day in remembrance of God's care? Here, where we walk in darkness and God suffers us to be tried and makes refusals as well as gifts, we must also learn to sing for joy of trust. We must correct this thought of God's peculiar lovingkindness to Israel by Christ's message that God so loved the world as to give his Son. *Teach us to sing for joy of heart, O God, our hope and our deliverer. And let not song die out of our hearts even in the hour before Thy way of safety is made plain. Teach us to meet temptation with a song of Thy salvation and so be held from evil and kept in perfect peace.*

"WHAT A CRIME"

To Talk against Coffee.

To an ambitious student an ailment that interferes with school and study is very hard to bear.

A bright young girl in Detroit who had been poisoned by coffee is now pursuing her studies in perfect health. Probably the coffee champions feel she should have continued to suffer and kept on with the coffee, but now and then there are self-willed creatures who insist on getting well by leaving off coffee, deserting the "topers ranks" and joining the Postum army.

"From early childhood till a year ago I was in the habit of drinking three or four cups of coffee every day.

"As I grew older, the bad effects began to show themselves, although I had no idea that it was coffee that was doing the mischief. I became very nervous, and suffered so much from severe headaches that I lost much valuable time from my school and studies. The doctor could give me no relief—he probably did not suspect the coffee any more than I did.

"One day I went to visit a friend, and the coffee they had on their table tasted so good that I asked what kind it was, and they told me it was Postum Food Coffee. My friend said that her mother had been a nervous wreck from drinking the old kind of coffee, but had been restored to health by quitting it and drinking Postum. The whole family were enthusiastic about Postum and advised me to try it.

"I am glad they did; for it has given me back my health. At first we did not boil it enough and did not like it, but we soon learned how to make it, and now we all prefer it to the old kind. I have discovered that to stir a beaten egg in the warm milk we use instead of cream gives a most delicious flavor to Postum Food Coffee.

"From the first day I began to use Postum Coffee (I quit the old kind altogether) my health began to improve. My headaches ceased on the third day and have never returned, my nervousness has completely disappeared, my brain seems invigorated and strengthened, and I am now able to study from 4 to 5 hours daily, outside of school, and feel no bad effects from it.

"My aunt was sick for five years from coffee poisoning. It was hard work to get her to give up the beverage, but when she did and began to use Postum Food Coffee, she got well almost at once, and is now enjoying fine health." Name given by Postum Co., Battle Creek, Mich.

Ten days' trial proves. "There's a reason."

June 12. *Marah and Elim.*—Ex. 15: 19-27.

These are the ups and downs of pilgrimage—Marah and Elim—bitter and sweet. Note the lesson of the bitter waters, "I am the Lord that healeth thee." We wonder that we have to spend time over blunders. But God has the same experience. One of the blessed words in the Shepherd Psalm is this, "He restoreth my soul." Suppose God had no patience to restore!

June 13. *Bread from Heaven.*—Ex. 16: 1-20; 31-36.

The happy days have little chronicle. Elim, with its sweet waters and its palms, gets no special word between two great murmurings. Shall our memories so chronicle our own experience? The bread from heaven was a parable in Israel. Yet in Christ's time they had perverted it, saying that Moses gave the bread [John 6: 30-35]. Are we such children that we need prosperous times to make us sure of God?

June 14. *Water from the Rock.*—Ex. 17: 1-7.

They had come to the driest land of the old world, the mass of barren peaks in the midst of which was the mount of God. The people's need was urgent, and they had a right to bring it to God and ask for its supply. But murmuring and chiding do not best the place of prayer. So the only spring in the mountains must go by names which recall the ugly mood of God's own chosen people.

June 15. *Battle with Amalek.*—Ex. 17: 8-16.

Amalek was the nomadic people of the deserts on the southern border of Palestine. They were fighting to secure their scanty pastures and springs against this incoming multitude. The victory seems to have been decisive enough to insure the safety of the people during their long sojourn in the desert. Moses leaves the battle to younger men and takes the attitude of prayer.

June 16. *Jethro in the Camp.*—Ex. 18: 1-12.

Jethro's patriarchal figure recalls the days of Abraham. He is ruler, father and also priest. Note that he acknowledges the power of Jehovah, but offers sacrifice by his own name for God. Note also the sacrificial meal, forerunner both of the Passover and the Lord's Supper.

June 17. *Jethro's Counsel.*—Ex. 18: 13-27.

It seems easier to do things ourselves, but no one has done his duty to the world until he has trained others. How many of our rulers hate unjust gain? A stupid man in office is a tax on every one. The ideal ruler, in a little place or large, must be able, reverent, truth-loving, unselfish. Now, since we choose our rulers from the people, should not all have these moral qualities?

[The editor in charge of this column and his associates would count it a favor if those who follow it from week to week would put themselves in communication with him in regard to its value or offer suggestions for its improvement. Such a tie with those for whom we work and whom we seldom see is readily established by the use of even a postal card.]

A Wesleyan Sociological Society has been formed in Manchester, Eng., of clergymen and laymen who are to study social problems in the light of the gospel and the demands of the present on Christian people. The *Methodist Times*, commenting on the fact, after indorsing the project most heartily and commending it to Wesleyans generally, goes on to say:

Its mere existence will tend to open the eyes of Methodists to the fact that there are social problems to be faced and solved if the kingdom of heaven is to be brought into visible relation with this world and not remain a pious platitude. By insisting on the Christian point of view, the society will, doubtless, tend to lift the stress and emphasis of social and political life from considerations of wealth to those of the happiness and welfare of human beings.

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Surplus and Profits . . . \$150,000

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One-Hundred-and-Third Semi-Annual Statement, January, 1905.

SUMMARY OF ASSETS.	
Cash in Banks and Trust Companies....	\$1,042,689.43
Real Estate.....	1,593,892.06
United States Bonds.....	1,980,000.00
State and City Bonds.....	3,156,980.00
Railroad Bonds.....	2,184,560.00
Miscellaneous Bonds.....	285,840.00
Railroad Stocks.....	7,198,750.00
Gas Stocks.....	435,600.00
Bank and Trust Co. Stocks.....	558,550.00
Bonds and Mortgages, being 1st lien on Real Estate.....	81,700.00
Premiums uncollected and in hands of Agents.....	1,007,079.54
Interest accrued on Bonds and Mortgages.....	1,708.50
	\$19,417,329.53

LIABILITIES.	
Cash Capital.....	\$3,000,000.00
Reserve Premium Fund.....	7,310,566.00
Unpaid Losses.....	976,171.48
Unpaid Re-insurance, and other claims.....	775,970.61
Reserve for Taxes.....	75,000.00
Net Surplus.....	7,970,931.33
	\$10,417,329.53

Surplus as regards Policy-holders \$10,370,931.33

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Church and Ministerial Record

Calls

ANTHONY, S. W., Montreal Coll., Province of Quebec, to Milton, N. S. Accepts.
 BAKER, W. E., Montreal Coll., Province of Quebec, to Chebogue, N. S. Accepts.
 BARBER, CLARENCE H., N. Manchester, Ct., to Danielson.
 BASSETT, AUSTIN B., East Ch., Ware, Mass., to chair of experimental theology and secretaryship of Hartford Sem. Accepts.
 CARTER, DANIEL N., to Rollo, Ill. Accepts.
 DEAN, BENJ. A., to remain another year at N. Hyde Park, Vt.
 EDWARDS, FRANKLIN B., Brooklyn, N. Y., not called to Binghamton.
 FARMAN, MARCELLUS W., not called to Westfield, Vt.
 HARVEY, W. R., Montreal, P. Q., to Stanstead, Que. Accepts.
 HARWOOD, JAS. H., Paradise, Cal., to Magalia.
 JUNKINS, F. A., W. Hartford, Vt., to Westfield and Troy. Accepts.
 MACKENZIE, G. A., Forest, Ont., began work at Kingston June 1.
 MERRILL, GEO. A., New Sharon, Me., called to Foxcroft. Accepts, to begin work June 18.
 MUNGER, EARLE A., Van Cleve, Io., to Jewell. Accepts.
 PARR, WALTER R., St. Paul Ch., Chicago, Ill., to Hope Ch., Anderson, Ind. Accepts.
 POLSON, AUGUST, Chicago Sem., to Swedish Ch., Lincoln, Neb. Accepts.
 RICHARDS, FRED'K B., Fourteenth St. Presb. Ch., New York City, accepts informally the call of Phillips Ch., South Boston, Mass., to begin work Sept. 1.
 ROSE, J. A., Montreal Coll., Province of Quebec, to Pleasant River, N. S.

SCHOFIELD, JOHN, Ross and Sturges Memorial Chs., Port Huron, Mich., to Elburn, Ill. Accepts.
 SMITH, E. LOBNI, Cresbard, S. D., to Lake Preston.
 STETSON, R. KIDDER, Mayflower Ch., Chicago, Ill., to Plymouth Ch., E. St. Louis. Accepts.
 STOCKING, JAY T., Bellows Falls, Vt., to Newtonville, Mass.
 TRE FETTER, EUGENE B., Ipswich, S. D., to Hetland and Badger.

Ordinations and Installations

CLARKE, CLEMENT G., 4. First Ch., Minneapolis, Minn. Sermon, Pres. Cyrus Northrop; other parts, Drs. G. R. Merrill, L. H. Hallock, Geo. S. Rollins, Rev. Messrs. Henry Holmes, C. E. Burton and W. A. Snow.
 DAVIS, ERNEST C., 4. Riverside Ch., Lawrence, Mass., May 24. Sermon, Prof. J. W. Platner, D. D.; other parts, Dr. F. E. Emrich, Rev. Messrs. F. H. Page, H. G. Mank, Clark Carter, C. P. Marshall and J. E. Park.
 JONES, ERNEST, and ARTHUR R. LEONARD, o. at Grandview, Tenn., May 24. Sermon, Rev. H. L. Hoyt; other parts, Rev. Messrs. George Lusty, W. O. Berckmann and Horace E. Partridge.
 KEEDY, JOHN L., 4. Trinitarian Ch., North Andover, Mass., May 25. Sermon, Rev. Edward E. Keedy; other parts, Drs. B. F. Hamilton and H. E. Barnes, Rev. Messrs. P. B. Davis, F. H. Page, F. E. Shipman, E. R. Smith and F. A. Wilson.
 KOZILEK, PAUL, o. Cleveland, O., May 29. Sermon in English, Rev. C. W. Carroll; in Polish, Rev. Paul Fox; other parts, Rev. Messrs. C. H. Lemmon, F. M. Whitlock, C. H. Small, John Lewis and Prof. L. P. Miskovsky. Mr. Kozilek will labor among the Poles in Cleveland.
 LIBBY, FRED'K J., o. and 4. Magnolia, Mass., May 24. Sermon, Rev. J. S. Williamson; other

Continued on page 806.

Individual Communion Cups



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Church and Ministerial Record

(Continued from page 305.)

parts, Prof. E. Y. Hincks, Dr. D. S. Clark, Rev. Messrs. E. P. Kelley, W. J. Batt, M. W. Stackpole and W. W. Rockwell.

LINDSLEY, E. E., o. Aldrich, Minn., May 18. Sermon, Rev. C. B. Fellows; other parts, Rev. Messrs. W. A. Bockoven, Oehler and Fisher.

Resignations

BASSETT, AUSTIN B., East Ch., Ware, Mass., to take effect July 1, after a pastorate of 14 years. HARDING, WM. F., Arkansas City, Kan., to take effect Aug. 1.

MERRILL, GEO. A., New Sharon, Me., after nearly eight years' service.

MUNGER, EARLE A., Van Cleve, Io.

PARR, WALTER B., St. Paul Ch., Chicago, Ill.

SCHOFIELD, JOHN, Ross and Sturges Memorial Ch., Port Huron, Mich.

STETSON, R. KIDDER, Mayflower Ch., Chicago, Ill.

TODD, JOHN W., Fergus Falls, Minn., after a six-year pastorate.

Dismissals

STACKPOLE, MARKHAM W., Magnolia, Mass., May 24.

Summer Supplies

STEINER, EDW. A., professor in Iowa Coll., Grinnell, Io., at Center Ch., Hartford, Ct., during the absence of Rev. R. H. Potter in Europe.

Personals

BLACK, J. R., formerly of Bethel Ch., Kingston, Can., conducts a vigorous daily paper in same city.

BLISS, EDWIN M., who has recently closed his work with the church in Sanford, Fla., has been made general secretary of the Foreign Missions Industrial Association, with headquarters in the United Charities Building, New York. The directors also desire the co-operation, in the work, of Mrs. Bliss, so soon as her strength shall permit.

BURRILL, ARTHUR S., pastor at Birmingham, Ala., has been obliged to come North on account of the illness of Mrs. Burrill, and is at Newburyport. The Birmingham church is a type of the opportunities which the South is now offering for Congregationalism, and Mr. Burrill would gladly speak on this subject to churches interested in it.

DAY, FRANK J., Sherbrooke, Que., a purse of gold on leaving; Mrs. Day, a silver candelabra.

FRANCIS, EVERETT D., who closes, July 1, a 10 years' pastorate over the church at Ludlow Center, Mass., will reside in Springfield.

HAZEN, WM. S., who closes at Northfield, Vt., a pastorate of more than forty years, will make his home among relatives at Beverly, Mass. Dr.

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"At last I took the advice of friends and began to eat Grape-Nuts instead of the heavy meats, etc., that had constituted my former diet.

"I found that I was at once benefited by the change, that I was soon relieved from the heartburn and the indigestion that used to follow my meals, that the pains in my back from my kidney affection had ceased, showing that those organs had been healed, and that my nerves, which used to be unsteady, and my brain, which was slow and lethargic from a heavy diet of meats and greasy foods, had, not in a moment, but gradually, and none the less surely, been restored to normal efficiency. Now every nerve is steady and my brain and thinking faculties are quicker and more acute than for years past.

"After my old style breakfasts I used to suffer during the forenoon from a feeling of weakness which hindered me seriously in my work, but since I have begun to use Grape-Nuts food I can work till dinner time with all ease and comfort." Name given by Postum Co., Battle Creek, Mich.

There's a reason.

Read the little book, "The Road to Wellville," in each package.

Hazen has been known as "the bishop of Washington County."

HUNTINGTON, HENRY S., and wife, having returned from a three months' visit in California, were happily surprised, May 25, by a call from nearly 100 parishioners, bringing greetings and a generous gift.

MACGREGOR, A. F., lately of Newport, Vt., has applied for admission to the Presbytery of Toronto. STRANAHAN, W. S., formerly of Chicago, Ill., supplies Immanuel Ch., Hamilton, Can., free of charge, the money being devoted to reduction of debt.

Churches Organized

ALDRICH, MINN., 18 May, 10 members. To be yoked with New York Mills under one pastor. MAGALIA, CAL., 14 May, 10 members.

Churches Discontinued

LISTOWEL, ONT., has disposed of building and HOWICK of same field is supplied by Presbyterians.

Bequests

ELGIN, ILL., Dr. C. L. Morgan. From the late Mrs. Geo. P. Lord: to First Congregational Ch., \$40,000; Y. M. C. A. and Y. W. C. A., \$30,000 each; Board of Foreign Missions and Wheaton College, \$10,000 each; Elgin Academy of Northwestern University, \$5,000.

NORTON, MASS., Rev. C. A. Ratcliffe. By will of Mrs. Eliza Wheaton, widow of the founder of Wheaton Seminary: \$5,000 to the Trinitarian Church, and \$1,000 each to the C. H. M. S. and the A. M. A. The estate is valued at several hundred thousand dollars, and the seminary is residuary legatee.

Dedications

CENTER HARBOR, N. H.—Meeting house reopened and rededicated May 21, with interesting original hymn by the pastor, Rev. John Thorpe.

COLUMBUS, N. Y., Rev. C. H. Burroughs, rededicated house of worship May 3, Sec. C. W. Shelton in attendance. Within two years the building has been raised, and large, pleasant rooms for social, Sunday school and prayer meeting purposes have been completed. Improvements cost about \$600, nearly all provided for before dedication.

Material Gain

PROVIDENCE, R. I., Plymouth, Rev. Archibald McCord. Old debt of \$800 paid and new carpet purchased for auditorium. Membership list revised, retiring about 180 names, leaving 390. Sunday school the largest of our order in the city.

Local Revival Interest

BANGOR, N. Y., Rev. L. T. Hughes. Thirteen young people received on confession at the May communion. These, with four received on confession at North Bangor, make 41 accessions to the churches in Mr. Hughes's care since his settlement two and one-half years ago.

NORTH READING, MASS., Rev. J. H. Hoffman. Rev. R. M. Taft was with the church a week early in the year. Interest began to appear under his plain, effective preaching and continued for weeks. Sixteen persons united at the May communion, 15 on confession, seven of them heads of families.

PATCHOGUE, N. Y., Rev. S. W. Haven. As a result of special effort among the young people, 28 have been received into fellowship since Jan. 1, 17 on confession, 11 of these being young men. This brings the membership to 390.

POMONA, CAL., Rev. G. E. Soper. Pilgrim Ch. placed a class of girls in care of a Christian lady for special instruction in December and a class of boys under a gentleman, the average age being about thirteen. Already 22 of them, 10 girls and 12 boys, have joined the church. The examining committee, some of them men of long experience, testified: "The best examination I ever attended;" "These children understand the essentials of the Christian life as well as we do." This makes 65 new members received since the new year came in.

O. Silvester Horne is an ardent champion of the "institutional church," and has recently written in its behalf as applied not only to London but suburban and rural English conditions. He naturally has been criticised by some who suspect the new plan, and in response to this criticism says: "The governing principle of the institutional church is that the more human our institutions are the more Christ will be at home in them." "I am all for the human church," he adds, "the true church of humanity, the family church, the home church. The creed of that church is that a man has a body as well as a soul to be cared for; and that simple rites of brotherhood and friendship are at least as spiritual as chants and anthems."

Religious Notices

Religious and ecclesiastical notices, addresses of ministers, etc., published under this heading at ten cents a line.

AMERICAN SEAMAN'S FRIEND SOCIETY, No. 76 Wall St., New York. Incorporated April, 1833. Object: to improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Sailor's Magazine*, *Seaman's Friend* and *Life Boat*.

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the society at New York.

Rev. Dr. CHARLES A. STODDARD, President.
Rev. G. McPHERSON HUNTER, Secretary.
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FOR all kinds of Church and Sunday School Records and Requisites, no matter when published, send to the Congregational Bookstore at Boston or Chicago.

The Midweek Meeting

FOR DEVOTION, CONSULTATION, FELLOWSHIP

"For where two or three are gathered together in my name, there am I in the midst of them."

(Topic for June 11-17.)

The Children and the Church. Luke 9: 46-56; Deut. 6: 1-9.

Prayer for Sunday school and young people's organizations. What is the religious responsibility of parents for their children? What is the true relation of children in the Church?

Never believe that the Church merely is the Lord's Day meeting of the Church. It is the body of believers and their children, and in particular the covenanting few who live and work in common for Christ's kingdom in one locality or another. Going to Sunday school or to the meeting of the young people's society, or to any other meeting where Christ's people come together for his work, is going to Church. We need worship, but we also need work. And work for the children is a work which was in Christ's mind—with which, you remember, he especially charged Peter after he had risen from the dead as a proof of love to him.

Prayer for the Church would, then, be incomplete if it left out of its account the training work of the Church for children and the young. We may not teach in our home or in the Sunday school, but we ought to be deeply and sincerely interested in the work of those who do. And that interest should show itself in intercession. Do we wish to have the children develop into good and active Christians? Surely, then, we must bring that wish before our Lord when we come to meet with him and with his people. The Sunday school succeeds by prayer as well as labor, and the children should know how warm is the interest of the church in their gatherings.

Why would not this meeting be a good chance also for news of the Sunday school? Not dry statistics, but word from teachers as to their ideals and hopes; not their discouragements, which are best revealed in secret to our Lord, but their encouragements. Why should not the superintendent tell of his hopes and needs?

If the Sunday school is a part of the church, much more is the family. Indeed, it is the real unit of church life. Children instructed in the home and knowing in the home what warm, genial, true and loving Christian life may be are not likely to develop into unbelievers. Nothing can wholly take the place of this home example and instruction. See how it is insisted on in Deuteronomy. Note its fruits in the life of our Lord. But it must be instruction with the aim of personal acquaintance. The parents' responsibility is to introduce their children to Christ as the friend of every day, the guide in every perplexity, the ideal of every life.

Children of Christians are not to be treated as if they were without the kingdom. They have a birthright of faith. They are to be instructed in the ways of the family into which God sent them, not made to believe that God is far away and that repentance is difficult. From the first, appeal to your child as one who is a son or daughter of God, whose privilege it is to be worthy of the relation. Let them be sharers of your own thoughts of God, learn that, though you often fail, you still aspire to overcome and be Christlike. Nothing can be better for the child's growth than to be made a partner of your endeavor. And nothing will have a more tonic effect upon your own Christian life than to admit him to such a partnership. In such a partnership, by your sorrow when they fail and your joy when they overcome, they will have interpreted the sympathy and the trust of their Heavenly Father.

DEMAND FACTS

About What You Eat

When it comes to food, demand to know the facts about what goes into your stomach.

Not only that it is pure but that you are not deceived in the description of its contents and condition. Some flaked breakfast foods that have thus far failed, are now being advertised in close imitation of the Grape-Nuts advertising, thinking in that way to finally make a success of the failure.

But false statements of the merits of human food will never on earth build up a business. These flaked foods are not pre-digested. They are not fully cooked and the starch in them is starch still and has not been turned to sugar as claimed.

Chemical analysis tells the truth and the analysis of the famous chemists of the world show Grape-Nuts the only prepared breakfast food in which the starch part of the wheat and barley has been transformed into sugar and therefore ready for immediate digestion. Why is this true? All the thin rolled flake foods are made by soaking the grains of wheat or oats in water, then rolling, drying and packing. These operations do not cook or pre-digest the starch.

Contrasted with this pretense, observe the care, method and skill in making Grape-Nuts.

The barley is soaked about one hundred hours, then it is slowly warmed for some days and sprouted, the diastase being developed and part of the starch turned to sugar (and later on all of it), then the grains are baked and the sprouts stripped off. Then comes grinding, sifting and mixing with the creamy colored flour made from white and macaroni wheat. This mixture must be skillfully made in right proportions. This blended flour contains just the ingredients demanded by nature to rebuild the soft gray substance in the nerve centers and brain, but how to make the food easy to digest, that was the question.

It certainly would not do to mix in drugs, for there is a certain failure sure to come to the person depending on drugs to digest food. They may do for a temporary expedient, but pure food and digestible food is the only final resort and safe way. So to change the remaining starch part and prepare the other elements in this blended flour it is made up into massive loaves like bread, the inside being dark cream color and quite sticky to the touch. These loaves are sliced and again go through long cooking at certain temperatures. Then the rockhard slices are each one carefully inspected and ground ready for packing and use, having gone through 10 or 12 hours in the different operations.

When finished, each little granule will show a sparkling substance on its surface. A magnifying glass will bring it out clearer and develop little pieces of pure dextrose sugar, not put on "or poured over" (as the head of a large Sanitarium once stated in his paper, thus exposing his appalling ignorance of food processes), but this sugar exudes from the interior of each as the starch is slowly turned to sugar in the process of manufacture. This kind of sugar is exactly like what is found in the human intestines, provided the starch of the grains, potatoes, bread, rice, cake, etc., has been perfectly digested. But many are weak in that form of digestion and yet need the starches, so Grape-Nuts supplies them pre-digested and ready to go quickly into the blood.

Visitors are shown freely through the works and can follow the steps of making Grape-Nuts from the grain to the finished product. The proportions of different kinds of flour, and the temperatures are not disclosed and it seems impossible for others to steal these secrets of the makers. But purity, cleanliness and skill are shown in every corner of the immense pure food factories. People who

care for results from choicely selected food, those who want the food to rebuild the soft gray substance in brain and nerves that give the go, the vigor, the life, will understand why the imitators who try to copy the announcements about Grape-Nuts have failed in the past.

There's a reason for Grape-Nuts and a profound one.

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National

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, Boston. Frank H. Wiggin, Treasurer; John G. Hosmer, Publishing and Purchasing Agent. Office in New York, Fourth Ave. and Twenty-second St.; in Chicago, 153 La Salle St.

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The Missionary Department sustains Sunday school missionaries, furnishes lesson helps, libraries and other necessary literature to new and needy schools gratuitously, or at reduced cost. The administrative expenses of this department are defrayed by appropriations from the Business Department. All contributions from churches, Sunday schools and individuals go directly for missionary work.

The Business Department, known in the trade as The Pilgrim Press, publishes The Congregationalist and Christian World, the Pilgrim series of Lesson Helps and Sunday school papers, books for Sunday school and home reading, Records and Requisites for churches and Sunday schools, and sells the books of all other publishers as well as its own. Its treasury is entirely separate from that of the Missionary Department to which, however, it makes annual appropriations. Orders for books and subscriptions for periodicals from Ohio and all states east should be sent to the Business Manager, J. H. Tewksbury, at Boston, and from the Interior and Western states to W. A. Gray, Asst. Business Manager, 175 Wabash Ave., Chicago, Ill.

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SAGAMORE BEACH

Open for Inspection June 17th

The Ideal Summer Resort for family life is to be found on the shores of Cape Cod Bay at Sagamore Beach, an hour and a half from Boston. It is delightfully located, almost perfect topographically, besides being beautifully laid out by competent landscape artists. It combines the attractions of a great, sandy, ocean beach backed up by woods and meadows with a large fresh-water lake. There are over 230 acres of it, and it is controlled by Christian people who are making large plans for its future.

The Development of the Property is proceeding at a very rapid pace. Over thirty lots have already been sold, a number of fine roads built, a dyke and reservoir constructed, and over a mile of water-pipe laid. A very attractive camp has been constructed on the lake front. The water-works, which will be in running order for this season, will cost nearly ten thousand dollars when complete. Seven new and very attractive cottages are now under way and others are being planned. Many are going down to select their lot on June 17th.

Rising Values. Notwithstanding our frankly declared purpose to sell to people who intend to build and not to those who simply desire to hold the property for a rise, there has been already, since our first announcement May 25, a very large appreciation in the value of certain lots. There are some lots today that easily command a price from 50 to 100 per cent. more than they cost a few weeks ago. And we take this opportunity to give notice that the present price-list of lots published during the week of May 25 will be withdrawn for revision after June 17.

Seeing is Believing. No one who has visited the property to select a lot has come away empty-handed. Two contractors at work on the property, after spending a month right there on the ground, have selected lots and propose to build cottages for themselves. They are both business men and Christian men.

Hotel Arrangements. It may be you are not particularly interested in buying a lot, but would like to find just the right place to spend your summer. Then go down and see this place. Although our hotel will not be built in time for occupancy this summer, we have taken one of the cottages and made very satisfactory arrangements for the accommodation of a very limited number of guests at moderate rates. We can recommend the table to any one, for we have been there frequently ourselves.

Full Information. If you have not heard the whole story about this great property and would be interested to know further details, refer to the two-page advertisement we had in this paper May 13; or write us at once, asking for further literature and large plan showing location, dimension, and elevation of lots, together with the prices as now scheduled.

Notify Us at Once if you desire to go with us to inspect the property on the 17th of June. The number we can provide for comfortably is necessarily limited. Address or telephone (Main 093) our General Manager.

Arrangements for June 17th. We have chartered a special train for our friends who desire to inspect the property on this day. It leaves the South Terminal, Boston, at 8.40 A. M., returning at 6 P. M. On reaching Sagamore Station you become the guests of the Company. Carriages will be provided and all the points of interest visited. A genuine Cape Cod clam-bake will be served by one who is a past master of the art. By having a special train we get the cost of the transportation for the round trip down to \$2.00 per person. You will be under no other expense. We will go rain or shine, for a rainy day in Boston is frequently full of sunshine in Sagamore, and we have ample shelter for all. One of the new furnished cottages, a perfect little gem, has been built for sale. If you desire to go, notify us promptly how many tickets at \$2.00 each you desire.

You Are Invited to be Present

SAGAMORE BEACH COMPANY

H. N. LATHROP, Genl. Mgr., 611 Tremont Temple, Boston, Mass.